

W I L F U L L I M P E N I T E N C Y,

THE GROSSEST

Selfe-Murder.

All they who are guilty of it,
Apprehended, Tryed and Con-
demned in these SERMONS.

Preached at Rochford in Essex not long
before his death, by that able, faithfull and
laborious, Minister of Jesus Christ; Mr. *William*
Fenner B.D. and made publick by one of his
unworthy fellow laborers.

PROV. 1.24,25,26 Because I have called, and ye have refused, I have
stretched out my hand, and no man regarded:

But ye have set at nought all my counsell and would none of my reproof,
I also will laugh at your calamity and mock when your fear cometh.
JOHN 5.40.43. And ye will not come to me that ye might have Life,
I am come in my Fathers name, and ye receive me not, if another
shall come in his own name him ye will receive.

*Velle meum Domine misericordiae tale est de redeundo ad te, quale
est velle tuum de mea ad te reversione. Gul. Paris. de Rh: 100.
Dir. 114.*

Quid agis liberum arbitrium? Breviter respondeo salvanr.

Bern. de Lib. Arb. & Gr.

Non velle in causa est, non posse praevidetur Sen.

L O N D O N.

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Sun and Fountaine in Pauls-Church-yard, 1648.

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THEOLOGICAL

THE CHILDREN OF
EDWIN F. HATFIELD.



T O

The Right Honorable
ROBERT RICH Baron of
Leez in Essex, and Earle of War-
wick, abundance of spirituall bles-
ings in *Iesus Christ*.



And being upon a *propheticall wing* (for *the Lord had powred* upon him, not onely an *Apostolicall* but a *Propheticall spirit*) doth foretell in the 2 Tim. 3. 1. That in the last dayes perilous times shall come, Those who are full of carnall self-
love.

This know
also (saith
he) there's
the infal-
lible cer-
tainly of it.

The Epistle

4
love and unthankfulnesse will, much increase the danger of this last Age of the World. (The Lord roote up all such weedes out of our hearts,)

God hath I hope given Your Honour such a measure of love to the publique, and so active a spirit to do good to others, as will helpe to lessen the danger of these evill times. And I would be so thankful for favours received, that I might not be ranked among this dishonourable Catalogue which here Paul sums up of such as make bad times worse.

It is your Honours happinesse and advantage (as it was once said of the Duke of Guise in France, that hee put obligations upon all) that you can ingage very many, and amongst the rest, I must ever

Dedicatory.

ever acknowledge my selfe one,
who in one of the greatest turnings
of my life, by the good hand of
God upon mee in your free consent
and noble bounty have had so much
comfort in the nearest and dear-
est relation, that I never envied Prov. 30. 15
11, 12, &c.
any other, but finde matter of
everlasting praises to God for his
goodnesse to my selfe therein. And
being under so great obligations,
when I can produce nothing of
my owne worthy your acceptance;
I take leave to act the part of a
Midwife to this happy Birth
which may call your Honour Fa-
ther, as will appeare by the
following Letter, that it was ul-
timately intended for your ~~great~~
all advantage; And it were
a kinde of sacriledge to keep
that holy issue from you, as is

The Epistle

much your owne. It joyes the
soules of mee and many more of
your praying servants that they
have so much occasion to prayse
their God on your behalfe, for so
many able and faithfull Ministers
of the Gospell of the first, second
and third magnitude, that your
prudent, fatherly care hath fixed,
where you, as Patron, have beene
trusted.

2 Kings 13

14.

Oh the many Chariots and
horse-men of Israel, that your noble
Father and you have brought
triumphantly into Essex (herein
you did happily Patrizare) the
Lord continue the like care to
build and repaire his house in these
who survive you from Generation
to Generation, that so your house
may still bee honorably suppor-
ted.

Ecclesi-

Dedicatory.

Ecclesiasticall story speakes of
one *Henricus Auceps*, when hee *vid. Simp-
son. Eccel.
Histor. l. 3.
cap. 101*
did fight against the Hungarians,
made this vow to God, That
if the Lord would give him victo-
ry against his enemies, hee would
purge his Country from Simony,
which at this time mightily a-
bounded therein. Wee want men
of such an heroicall zealous dis-
position in England.

101 Oh that all Patrons were more
mindfull of their high trust; then
they would not so often be-
tray the Soules of people by
putting off a friend &c. with
a living to some (unworthy Chap-
laine. Doubtlesse there is many
a damned creature roaring in Hell,
cursing covetous Patrons as well
as unfaithfull Pastors; For whose
Blond (in part at least) they
must

1 Pet. 4.

must be accountable to the Father in spirit and Judge of the quick and the dead, and most probably reckoning, when the first of so many Congregations, to which

Note.

* There are many of great reading, who will undertake to make it appear that as Heathenish feasts Bacchanalia et Saturnalia & were turned into Christmas & such other Feasts hoping thereby to rowin heathens to Christ; so were Archi flamines & Flamines changed into Arch prelates & prelates of a good intention.

Ratons are, necessary by standing ignorant and scandalous Ministers among sinners are made their own hearts as the least of their own self and repented of will seek to be damned nally.

God who is faithful will not forget; your labour and distress love to the truly Reverend man of God Master Hooker who is now singing Hallelujahs in heavenly Mansions when he was persecuted by the Archbishop of Canterbury. He will pay abundantly for the protecting and nursing his Children Heb. 6. now you know how bettered

Dedicatory

expresse my deep sence of your
 most real favour (v the comfort
 wherof I dayly enjoy) then by
 taking the humble boldnesse,
 to beseech your Honour to adde
 one thing more, which indeed
 is the *human necessarium*, where-
 by you will gaine that better part
 which shall not be taken from you;
 Namely, that you would study
 and pray that you may walke in
 the light, and beate of that glo-
 rious Caspell constellation (for
 Ministers are Starres and the
 * Angells of the Churches) which
 you have endeavored to fix in
 your Orbe. Your Honour hath
 beene often at Sea, and there
 beholding the wonders of God in
 the deepe, have beene taught to
 wrestle with him for mercy. It is
 an old saying, hee that would
 learne

Luk, 10, 42

Rev. 1, 20.
& 2, 1.

* So ac-
 know-
 ledged by
 by the
 Transla-
 tors in the
 contents
 of the se-
 cond Cha-
 of the Re-
 velation.
 They it
 seemes did
 not thinke
 these An-
 gels to be
 Pralat.

The Epistle.

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Qui nescit
orare discat
navigare.

Jonab. 1. 3.

Phil. 29. 14

1 Tim. 1.
19.

1 Cor. 15.
Left.

learn to pray let him goe to Sea
Besiege Heaven with your un-
wearied importunities, that the
Anke of the Gospell, which you
have provided for thousands, may
be your owne everlasting Sanctu-
ary. And that you feasting up-
on theintainties, may bee far and
flourishing in your last dayes
standing steadfast in these shaking
times, and immoveable, keeping
Faith, and a good conscience, (which
too many having put away con-
cerning Faith, have made Ship-
wracke) more and more a-
bounding in the Works of the
Lord, forasmuch as you know your
labour is not in vaine in the Lord,

This through the grace of Christ,
shall be the earnest Prayer, of
him who is

My LORD,

Your Honours most obliged servant.

THOMAS HILL.



To the Right Worshipfull my
much Honored friend Sir
NATHANIEL RICH.

I Have been often thinking what to
send to you; at last this Theme,
which I had lately treated of in the
Pulpit, came into my minde; its of
infinite use and necessity, and a truth
little examined, considered or layed to
heart, yet marvelous necessary for hu-
miliation to all the children of God,
and of great weight for the making the
world guiltlesse before God. I had
thought to have sent it to my Lord of
Warwicke for his subcisiue bowers;
and if you judge it profitable after
your perusall of it, to commit it unto
him from me, you shall do well. I am
Jory to hear of such a worthies sick-
nesse

ness or weaknes. Now Elisha the man
of God was fallen sick, The very
words are able to strike through. The
Lord lend you health and strength, &
peace and comfort and joy, it is not on-
ly a matter of courtesy to pray for such
as you are, but of debt, & our very ne-
cessities & duties call for it, and mine
more especially. The Lord be mercifull
to me, and to many in raising you up,
and make you plenus dierum, and
seus in coelum redire; that's all the
bunt that I wish you, And so I com-
mend you to the word of his power that
is able to keep you, and rest.

Yours in the Lord Jesus,

WILLIAM FANNER.

To the Christian Reader, who
 desireth to hold fast the forme of sound
 words in faith, and love, which is in
 Christ Jesus, and to advance Free-
 Gract, above Free-will.



*M*ost admirably wise and father-
 ly hath been the Lords care of
 his Churches in all ages; and
 when there were false Pro-
 phets under the old Testament, the Lord
 had his Jeremiahs to confute them, whom Jer. i. 18.
 he made a defenced City, an Iron pil-
 lar, and brazen wals against all oppo-
 sition. When the devill stirred up Hym-
 meneus, Philetus and others, to under-
 mine the truths of the Gospel in the times
 of the new Testament; the Lord rayssed
 and accomplished his Pauls to confound
 them also. You shall finde when the 1 Tim. 3.
20.
 Churches of Christ are in a wildernesse
 condition, and the Sepent casts out of
 his mouth waters as a floud after the wo-
 man, that is multitudes of unsound and
 hereticall opinions, the earth helped
 the

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Rev. 12. 15 the woman, and opened her mouth, and
 16. swallowed the flood which the Dragon
 See Learn- ed M. Mead cast out of his mouth: that is, Jesus Christ
 in his ex- had those here that did encounter and
 cellent overthrow all false Doctrine, with which
 Booke on the place. the devill by his Agents endeavoured to
 poyson and destroy the Churches. Besides
 the foure generall counceils, namely, that of
 Nice, when Arrius a Presbyter of Alexan-
 dria denying that the Son of God was
 consubstantiall with the Father, and that
 there was a time when he was not,) was
 confuted, and truth obtained a victory there
 God stirring up many learned men to op-
 pose him.

1 About A.
 D. 330.
 under
 Constantine
 the great,
 vian.

2 About A. And in the second, that of Constantinople,
 D. 383 un- when there was a Macedonius who called
 der Theodo- the Holy Ghost a creature, many were able
 sius. by the power of truth to confound him.

About A. And the third when a Nestorius who de-
 D. 490, un- nyyed that the Virgin Mary could be called
 der Theod. the Mother of God, providence ordered it so
 the second. that then a councill of learned Bishops and
 not Theo- Elders at Ephesus, should blast that opi-
 nion. And when an Eutiches, (who in a
 x. 50. different way from Nestorius, who de-
 x. 50. nyyed the personall Union of the two Na-
 About A. D. tures in Christ) would have the humane
 456, under Nature so swallowed up by the immensity
 Marianne. of the Divine nature in Christ, that there

Calcedon.

• of the Divine nature in Christ, that there
 was

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*was onely the Divine Nature in him,
another counsell at Calcedon overthrew
him.*

*God had variety of champions to contest
with the most subtil, and prevailing adver-
saries; from hand to hand particularly when
there was Manes & Manichæi who reject-
ed the old Testament, and affirmed that
man fell not by voluntary defection, but
of necessity, because mans body was made
of the prince of darknesse (wherewith
Austin was leavened before his conversion)
The Lord had Chrysostome and others to
hinder the spreading and prevayling
of it.*

*When there was an Arrius, who de-
nyed the Divinity of Christ, there should
be an Athanasius rayed to overthrow
him.*

*When a Macedonius to oppose the holy
Ghost, then a Basil to break him.*

*When a Pelagius to advance Free-
will, into the Throne of Free-Grace,
then God would rayse up an Austine,
(that great light of the Church in his
time) to depose that, and to restore this to
its crown and dignity.*

*This Pelagius was borne in Britan
the same day that Austin in Affrick;
he was the first presumptuous advan-*

*Cent. 3.
Demylerus
ex Walslida
refert eodem
die quo ille
in Angliā
natus, tunc
bram erroris
toti mundo
effudit, sum-
mū Ecclesie
lumen Au-
gustinum
in Africā
emississe.*

CER Ab. 4. D. 48

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About A.
D. 418.

Note:

*Damnata
antequam
nata arminii
opinio.*

of the pride of Free Will, He did not
thinke the grace of God to be necessary
for the helping of Free Will, for good
things in every act. This was condemned
in the councill of Carthage, wherein
indeed to save himselfe he did equivocate
in the word, grace, acknowledging a
naturall, an exciting, and after conver-
sion an Assisting grace. This Doctrine
was likewise condemned in the Synod of
Palestina, 1200 Years agoe, and ther-
in Arminianisme kil'd before it was borne
by the strength of that place, 2 Tim.
1. 9.

This Pelagius had his Scholers, Ju-
lianus, and Cælestinus. Iesus Christ
would not then leave Austin without some
Disciples to conflict with those (as
Chrysostome had his Oecumenius, and
Theophylact his Pedissequi, his fol-
lowers) so was there a Prosper, and
Hilary Arelatensis, to encounter the
old Nestorians, and Semi-pelagians in
France.

*Vide lear-
ned Arch-
bi. Ulber,
most ex-
cellent dis-
course of
freewill,
this answer
to the Je-
suits chal-
lenge.*

And when there was a Faustus Regi-
ensis (a most subtill adversary) A Bishop
who did closely defend Pelagianisme in
two Bookes of Free Will. The Church
should have a Fulgentius, and Petrus
Diaconus, and others to oppose him. Te-
sen.

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sentence was then given against Pelagius, About A.
and Semi-pelagians, in the councell of D. 529 un-
Orange. In the general, that their opinions
touching free-wil and free-grace, were
not agreeable to the Catholique faith.

Further, about the year 850, one Jo-
hannes Scotus (not he which wrote upon
the Sentences, with so much opposition a-
gainst Thomas Aquinas but an other)
wrote a Booke against Prædestination,
which the Church of Leyden confuted with
a godly and learned book.

When Godescalcus a man of the Low-
Countries, is reckoned in the number of
this age, about the year of our Lord 849.
Because he spake of Predestination perilous-
ly, to wit, That those who were pre-
destinated to Life by the decree of
Gods predestination, were forced to do
well: and those who were predestinat-
ed to condemnation, were forced by
the decree of God to do evil, was resist-
ed by Hincmarus and other learned men.

This infectious error Pelagianisme
spread into England, where it was apt to
take the deeper rooting, because Pelagius
himselfe, by Birth, was a Britaine: But
the Lord raysted learned Bradwardine,
Arch bishop of Canterbury and some others
to appear in the cause of God and of Free-
a grace,

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grace and to fortify the Churches against all Pelagians, whom Augustine calls *Inimicos gratiæ dei*, and Fulgentius, *vasa iræ dei*.

Afterwards the subtilty of the serpent insinuated himselfe into the Garden of the Church by the wit and learning of Faustus Socinus (another *Infustus Faustus* in Poland,) They who have opportunity to consult Socinus bookes *de Ministerio*; and the *Catechismus Cracoviensis* (a most subtile, and dangerous booke) shall finde there the seeds of Arminianisme, their Helena, there to be conceived (however Molina and other Popish Authors contend as once the seven Cities did whose Homer was) their *Media Scientia*. They will grant a *Divina Præscientia*, but deny *decretum Divinum* to passe upon all things, leaving the will to it selfe to produce its own acts, which indeed is no lesse, then a degree of Atheisme, setting up the second cause into the throne of the first. Herein and in diverse other things the Arminians do tread in their steps, as will appear to those who examine Peltzius his booke, the *Harmony of the Socinian and Arminians Doctrine*. I wish that booke were in English, it would make many blush now adayes to see how incoogitantly (I hope) that

Peltzius his
harmony
of Socin. &
Arm'n.
Net:

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that is the worst in many) they have runne themselves into the Tents of Socinians and Arminians, and know not now how honorably to retreat.

About the yeare 1570., when Petrus Baro a French man, had infected Cambridge with that disease from France, (you see spirituall as well as bodily evils have come from France) and one Mr. Barret who acted concurrently with him: but then God giving the Heads of Colledges with the Vice-chancellor a prudent Zeale to oppose it, they sent up Doctor Tindall and Doctor Whitaker, to complaine to Arch-bishop Whitgift, which he got that Usefull book of Articuli Lamberthani.*

Vide Mr. Prius anti-arm anism. * Soone after this journey Doctor Whitakers blessed soul returned to her eternal rest, have-

ing not long before in an admirable concis ad clerum, (rightly called his Cygnea Cantio) discovered and confuted the chiefe points of Arminianisme therein.

The Leaven came then into the Netherlands, and (as learned King James saith) Arminius was the first that infected Leyden with the Pelagian Heresie † He was a strong, and cleare parted man; and as it is said of Origen, Ubi bene, nemo melius: ubi male nemo pejus, so there are some excellent discourses in his Workes, and others as desperately opposite to the Covenant of Grace, shattering all the

† Pelagianisme oft called Heresie Vide D. Fearles preface to his Pelag. Red.

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links of the goulden chaine of our sal-
vation, which is the great evill of Ar-
minianisme. From a young student,
Fide Amel. cal. Consc. Junius praesaged of him, that he would
be a very usefull, or most pernicious in-
strument in the Church of Christ. By
this Junius (when the Lord had con-
verted him from Atheisme, by read-
ing the beginning of the first Chap-
ter of the Gospell of John, wherein
Junius & Perkins. he saw such majesty, that he thought
Who both in an year. that the Lord did therein, detonare ab
alto) the Lord gave a soveraigne anti-
dote to his Church in those parts,
against the infection of Arminianisme.
Note. As about the same time, that glorious
light, Mr. Perkins shined in England,
whom the Lord made a Moleus both
of Papists and Arminians, and by
more cleare and condescending dis-
coveries of Christ, made the deepe
mysteries of speculative, and the hea-
venly secrets of practicall Divinity,
to meete in the pulpit; and all this
in a little time; (for he lived but a-
bout 44 Yeares, being borne (as
fallor) in the first and dyed in the last
of Queen Elizabeths reign. Oh how
much did he in a little time?

But still the Devill will bee casting
weeds

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weeds into Christs garden, picking up those that have been rooted out, and throwing them over the wall againe.

Now he made use of Barneville in Holland, to bring Religion to serve State purposes, and so carried on the Arminian designe there. These differences about the power of Free-will, and such things as hang upon that (for there is the primum movens) now came to be reduced to five Articles, which begate the Conference at Hage, betwixt both parties; which is reported both by Brandius, and Bertius.

About this time came up the name of Remonstrants, as the name Protestant had formerly. Whereupon Doctor Ames (once Fellow of Christs Colledge in Cambridge, but in Doctor Charyes time then Master of that place, it grew too hot for him, hee not complying with the present Ceremonies, and having preached a Sermon at the University against playing at Cards which was not then be borne) was by the disposal of Divine Providence carried into these parts, where (as the custom of that time and place) he did grapple with all the Patrons of Free-will. And as an Appendix to that conference

As the name Protestant given first to the princes free Cities of Germany that sought Reformation in the Diet at Spiro, A. D. 1529. & from them passed to us and other countries where it was effected.

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ference at Hage, (as it is set forth by Brandius) writ that most excellent Booke of his Coronis. But still Arminius his disciples acted to their utmost, Bertius, Grevinconius, and others so distracted those Churches, that there was a necessity of calling a Synod which God gave them as a happy remedy, Anno Domini. 1618.

Synod of
Dort, A.D.
1618

Oh the unwearied activity of adversaries to the cause of Christ (which should make others blush to move so heavily in asserting the Doctrine of Free-grace) before we could understand what the Anti-remonstrants in the Synod at Dort fully intended, wee had from the Remonstrants Acta Synodalia, a Booke indeed that required an Ames to answer it (which he hath done most learnedly, where yeh have Magnum in Parvo, a great soule in a little body, a great deale of forme in a little matter (as in his Bellarminus enervatus) that being done by the Fraternity with the concurrent iudiciums and quintessence of the best wits amongst the Remonstrants.

About the yeare 1627, Mr. Montague a man of great learning, and being backed by the then potent Duke of Buckingham

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ingham, opened his *Arminian* (and I had almost sayd *Popish*) pack, when the Lord used Bishop Carleton, Doctor Featly, Doctor Preston, and others, as happy instruments to discover his adulterate wares.

Lately there sprung up a new broode of such as did assert *Arminianisme*, as Dutch Tompson fellow of *Clare-Hall*, Mr. William Chappell fellow of *Christs Colledge*, (as the many Pupills that were *Arminianized* under his tuition (whether by him or no, he best knowes) but men are more confirmed in their suspicion hereof, since they heard of his anserable actings in the University in Ireland) but still as in Oxford, when there was any danger of spreading *Arminianisme*, whether in *Acts*, *Bookes*, or *Sermons*, they had there Robert Abbot, Twisse, Prydeaux, and other workes to suppress them; So in Cambridge God gave us lately Davenant and Warde, who did victoriously enter the lists with the most confident adversaries of *Free-grace*. And that bitter weeds could never take deepe rooting in any of these three Kingdoms, and thrive very fruitfully; There was in Ireland a most learned Arch-Bishop Usher to crush it there. And

Who were *a mighty man in these Controversies,*
as a prime Doctor Twisse (another Austine) to
magnitudinally suppress it in England. As learned and
industrious Mr. Rutherford and others
have done their parts successfullly in
Scotland. But alas Arminius now
appeares amongst us not so much in the
Schooles and Pulpits, as in popular
meetings.

2 Tim 2.
24.

For as Zanchius complained with
 much regret of the Sulteran Ubiqui-
 taries, that hee found them ubique,
 everywhere to vex and molest him, so
 may wee grieve, (O that we could with
 brokennesse of heart bewaile it) that our
 Universallists, are almost universallly
 spread amongst us; It is gotten into our
 Netherlands, much into the Fennish
 and Moorish parts of this Kingdom,
 yea amongst many people that love Iesus
 Christ, and therefore entertaine it, as
 conceiving it most for his Honour (the
 more are they to be pittied, and to be
 instructed with a spirit of meekenesse;
 shew them by Scripture evidence this is
 not Gods way of advancing Christ, and
 you recover them) it is now in popular
 hands, wee neede such worthies as the
 Author of this following Treatise (bles-
 sed be the Father of mercy, the Foun-
 taine

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taine of every good and perfect gift, for his and many others fruitfull labours) who may condescend to parley with poore Christians at their Tables, in their Shops, to follow them at the plow (as Reverend Mr. Greenham was wont to doe) endeavouring to rectifie and reduce them.

He knew how to deale wisely with sub-^{polo-~~g~~u-~~g~~}tile adversaries, that he might have the more advantage against them, grants^{non} them as much as he could with consistency to his owne principles, that so he might the more easily confound theirs; Onely you will be so candid as to consider that herein hee speakes ad populum. And therefore as the ancient Fathers, often useth the liberty of speaking like a Preacher rather then as a Doctor of the Chaire.

I reckon this a very strong argument to confute the power of Free-will to any spirituall action in a gra-^{Jer. 17. 9.}tious manner, the wofull experience of mine owne wretched heart, being naturally so desperately wicked, opposite to any spirituall good; But this will^{Note} not convince others (onely by the way I would know how it comes to passe, if Arminius Doctrin bee true that

we

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we have Free-will, to choose that which is truly good, why Armini-ans are not all very good men? Will not this bee an aggravation against them at the dreadfull day of judgement?

Eccles. 12.

11.

Therefore the Lord is most admirably gracious in giving us such Masters of the Assemblies to fasten such Scripture truths as may hold us fast and close under the Covenant of Grace.

Ioh. 5. 35.

He was a blessing to the Colledge where he was fellow of Pembroke Hall in Cambridge (which hath bin a fruitfull nursery to this Church, and an ornament to the University) and after a burning and shining light in Staffordshire; He delighted much in preaching in an Evangelicall way, from place to place, as pitying many poore pining seduced soules under blinde and superstitious Ministers. The Lord fill their hearts, with compassion to them, who have power in their hands to supply them, that so millions do not perish for want of vision.

Afterwards the noble Earle of Warwick fixed him at Rochford in Essex, where hee did speake and doe great things to the honour of Free Grace;

He

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Hee lived there more by acting vigorously to his great Lord and Master Jesus Christ, in a few Yeares then most of us his Brethren doe in many.

It is not enough
lequi magna
unlesse we
do magna
vivere a
Eras.

O that we who are left behinde in these conflicting times could more punctually and closely follow his example; It is not studying the groundlesse fopperies of Popery, nor the immersing our minds wholly into some dry disputes concerning some externalls and formes about Religion, (as too many do now a dayes being engaged in a party) that will spiritualize us or our hearts so much as Studying and Preaching over the Covenant of Grace; The mysterious and Heavenly secrets of the Gospell rightly opened and wisely applyed, will by Gods blessing breed a Gospell spirit in thee, leave a gracious tincture upon the spirits of Teachers and Hearers; whereas possibly for want of this, there may be a legall tartnesse and severity in the Spirits and Tongues of able and good men.

The gracious and powerfull Lord who onely teacheth to profit, annoynt all his Saints with that holy unction that they may be able to discerne of things that differ,

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*differ, clearly to distinguish betwixt
truth and error. And that he may to this
and other happy purposes, blesse abund-
antly this favourly acute and solid Trea-
tise, shall be the earnest Prayer of him,*

Who is thine in and for
the Lord Jesus.

THOMAS HILL.



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Thou

To the Reader.

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Wilfull Impenitency the grossest
Selfe-Murder.

EZECH. 18.31,32.

For why will yee dye, O yee house
of Israel.



He wicked in this Chapter dispute
against God; the Fathers have ea-
ten sower Grapes, and the childrens
teeth are set on edge, Our Fathers
have sinned, and we are punished;
a common cavill in every natu-

The divi-
sion of the
Text.

rall mans heart, when its urged. Adam fell and
his poor posterity smart for it; if God will needs
damne us he may, we have no power for to
help it, for who hath resisted his Will? this is
mans Syllogisme. God who might send man to
hell for an answer, answers calmly.

Gods calme
answer to
their fro-
ward ca-
vils in se-
ven parti-
culars.

1. By *abjuration*, as *I live* sayth the Lord, ye
shall not have occasion to use this proverbe any
more as *Israel*. v. 3.

2. By an *assertion*, the soule that sinneth it shall
dye, v. 4. no soule shall dye but only the same that
doth sin.

3. By *explication of himselfe*, if a man do that
which is right, he shall live, vers. 5, 6. if he have
bin never so wicked, yet if he returned he shall
not dye, v. 21.

B

4. By

4. By appealing to their consciences, have I any pleasure at all that the wicked should dye falth the Lord? and not that he should returne and live? verſ. 23. have I any pleasure, I appeale to all your consciences, have I any pleasure at all that the wicked should dye?

5. By retorting, heare now O house of Iſrael is not my way equall? or are not your wayes rather unequal. 2 v. 25.

6. By a conclusion; therefore I will judge you O house of Iſrael, every one according to his wayes, verſ. 30.

7. By a finall decision of the whole controverſie; repent and turne your selves, &c. so iniquity shall not be your ruine, cast away from you all, &c. for why will ye die, &c.

Where we have these foure things.

1. God disclaimes all cause of their damnation from his secret will, I have no pleasure in the death of him that dyeth.

Foure
things ve-
ry obser-
vable

2. He removes all cause of their destruction from his revealed will; repent and turn your selves, &c. so iniquity shall not be your ruine; cast away, &c.

3. He disavowes all cause of their destruction from his permissive will, as though that were guilty, accessory to it; they can have no colour why they are not wrought upon; make you a new heart and a new spirit, Make the fault lie not at his dore, no it lies at your dore, make you a new heart.

4. He casts all the cause of their destruction upon their own rebellious wills. Why will ye dye O house of Iſrael?

1. What

1. What is the cause yee live in your finnes, and die and perish in your finnes? is it because I am *not mercifull*? you know I am gracious and full of mercy and ready to forgive, why then *why will ye die O house of Israel*?

2. Is it because I am swift to revenge? you know I am *slow to anger*, and give you a *warning* before I *consume* you; why then *will ye die O house of Israel*?

Israels perdition not from God but from it selfe.

3. Is it because I will destroy you for *Abaz* or *Manasses*, or *Zedekiah*, or *Adams* sinne? *quasi canis peccatum suum dependeret*? you know that if the sonne walke not in the fathers sinne, I use to receive him, you can beare me witnesse I call you to a *new covenant*, why then *will ye die O house of Israel*?

4. Is it because ye have no *Saviour*? you know that the *Lambe of God* Christ Iesus was *slaine* for you from the beginning of the *World*, that you may be *saved upon faith*.

Rev. 13. 8.
Joh. 3. 16.

5. Is it because ye have *no power*? ye know I offer you *grace and power* and ye will not have it; *why then will ye die, &c.*

6. Some Authors alleadge *five* *whies* more, why will ye, &c. Is it for this cause or that cause or that? or what cause is it? no cause on *Gods side*, no, ye may *thanke your own wils* if you *perish*; this, this only *accuseth* you, you *will not* be *ruled*: you are *carelesse* of *God*, *Christ*, *grace*, and you *will be so*, ye are *vaine* and *carnall* and *obstinate*, and ye *will bee so*; woe unto thee *O Ierusalem* wilt thou not be made cleane? when shall it once be? Jer. 13. 27. he does not say woe unto thee *Ierusalem*, canst thou not be made cleane?

Id. unum
vult accusare,
re spiscere
non vult.

Wilsfull Impenitency,

but wilt thou not be made clean ?

Presuppositions not to be mistaken.

1 Presup-
position not
to be mis-
taken.

Licez ali-
quis cum
possit gratia
ad pisci qui
reprobatur a
deo ; tamen
quod in hoc
vel illud
peccatum
labatur ex
ejus libero
arbitrio co-
tingit, unde
ex merito si-
bi in culpa
imputatur.
Aq par. 1.
qu. 23.
Atr. 3. resp
ad. Arg.
tertium.

1. Its true that a wicked man cannot repent nor be converted of himselfe; but this cannot only do's not hinder him, if a wicked mans cannot only did hinder him, he might excuse himself before the tribu-
nall of Christ, Lord thou knowest I did my best. I would have bin ruled by thy word, but I could not ; I would have bin bumbled and reformed better then I was, but I could not ; If a wicked mans cannot did hinder him he might excuse himselfe thus. But alas he is not able to say thus without peremptory lying. Lord, I could not chuse but do wickedly, I acted most wretchedly, but I could not otherwise chuse (though it was not in thy power not to be born in originall sinne) yet who necessitated thee to commit such grosse actuall sins.) In Prov. 1. 29. they hated knowledge, they did not chuse the feare of the Lord. They did not use any liberty of will to choose that which was good. What was it because they could not? no; for albeit they could not, yet that was not the cause. No they would none of my counsell, they despised all my reproofe, v. 30. Marke, the reason, why they did not choose, was not because they could not choose, but because they would not.

Its true God doth not give them power to believe, and to be renewed; but can they say, though I would se riously, God won'd not were they able to say thus? though I desired it heartily, God would not give me grace, then they had some colour

2 Presup-

the grossest Selfe-murder.

colour to cast it upon God, I would, but God would not. But they cannot cast it upon him. How often would I have gathered thee together even as the Hen gathereth her chickens but thou wouldest not? I would sayd God, but you would not; Mar. 13.37
 nay how often would I but you would not? Mat. 23.37. Though God be not so willing as to give them all power to believe, and be saved, yet he is *aforehand* with them.

Its true, if the wicked should will as far as they are able to will, yet their will were not ³ Presup. able full out; but this doth not excuse them, because God alwayes resolved to be *aforehand* with them. Indeed as in Mat. 25.29. God gives his servants this rule by which he ever goes ^{Mat. 25.29} towards them; unto every one that hath shall be given, and he shall have abundance; speaking of things in *eodem genere*. But to apply it to a man in the state of nature, is to say grace is given according to workes, which is the very dreggs of Pelagianisme. Yet how ever all, this is a most encouraging intimation. Let ^{Facienti} any man use the power that God gives him and ^{quod in se} he shall have more: As he that takes paines ^{est, deus faciet quod in se} for learning: As he that useth meanes to in- ^{se Pelagiz.} crease his estate, may find in ordinary provi- ^{Er.} dence the hand of the diligent makes rich. He that ^{Prov. 10.4} useth a penny well makes it two-pence; hee & 10. 2. that useth two pennies very well, makes it a groat.

So that though there be not such an *Infalibilis nexus*, that God hath bound himselfe in the use of our naturall abilities to adde supernatural graces, yet undoubtedly he will never be wanting

ing to promote any good worke, till men neglect or contemne. And this leaves men wholly without excuse, and shewes it is not their cannot, but their will not, which betrays them to their spirituall losses; namely their wilfull rejecting of Gods gracious offers.

4 Presup. Its true God gives the wicked but one Talent, when he giveth his children foure, two at the least, but they cannot say he is austere, reaping where he sowed not, gathering where he sowed not. No, There's the same proportion between one Talent, and gathering one more, as there is betweene two, and the gathering of two others, &c.

You know that they are ready to complain, as Christ shewes it in the Parable. Lord, I know that thou wast a hard man, reaping where thou hast not sowed, and gathering where thou hast not sowed; But ye remember also the Lords answer. Thou wicked and sloathfull servant, &c. Mat. 25. 26. Marke, he casts the blame upon his wilfulness, that he would not take paines for to trade. So the wicked complain, alas God hath not sowed any power of conversion in my heart, and will hee looke for to reape it? This is answerenesse and hardnesse of dealing. Oh thou wicked and sloathfull servant, &c. Why didst thou not trade with the Talent that I gave thee? One Talent should beget one, as well as two beget two, &c. But I gave thee wit, and thou buriedst it in the earth, and hast bin earthly with it. I gave thee knowledge, and thou hast hid it in the earth, and not traded for reformation according to it, &c.

Alas

the grossest self-murder.

Alas thou canst not pleade a cannot, but only a will not.

Its true, that if one wicked mans will be more 5 Presup
willing then another, it is not from himselfe,
but from God. For what hast thou that thou hast 1 Cor.4.7
not received? 1 Cor.4.7. Its God that mak-
eth one wicked man to differ from another in
goodnesse, and to be better then another. One
wicked man is a drunkard, and another is bet-
ter, &c. One wicked man is more wilfull, a-
nother is lesse. Its God that makes this dif-
ference; yet notwithstanding its his own fault,
that he is not so good as his neighbour, espec-
cially when he lits under better helpes then his
neighbour. The men of Nineveh shall rise up
against this generation, and shall condemne it, Mat. 14.41
because they repented at the preaching of Jonab,
and behold a greater then Jonab is here. See,
this generation was worse then Nineveh. Ni-
neveh repented a great way, even in sackcloth
and ashes, but this generation doth not. I grant
it was God that did make them do more then
this generation doth do. For all would be
alike wilfull if it were not for him. But yet
this generation cannot plead in judgement,
Lord thou wast not so gracious unto us, as to
Nineveh, No. Jesus Christ expressly telleth them.
Nineveh shall rise up in judgement against
them. q. d. Nineveh was not so wilfull as you.
Nineveh would, but you would not. Our Sa-
viour Christ ascribes it to their wilfullnesse, that
they were not so willing as Nineveh. Nineveh
would, but you would not. Thus you see the
suppositions, which I beseech you remember as
we go, least perhaps you mistake us. B 4 The

Doct.

The reason why the wicked do not repent nor come out of their sinnes, is not because they cannot, (though they cannot) but because they will not.

AAs 5.3.

Peter saith to Ananias why hath Satan filled thy heart to ly to the holy Ghost, to keepe back part of the price of the Land? was it not once in thy power? Before thou didst promise, 'twas in thy power whether thou wouldst promise or no; did any force thee to promise? and when thou hadst promised, did any squeeze the lie out of thy tongue that thou shouldest tell a lie to the Holy Ghost? did any drag thy fingers to the money and force thee to handle it? no, thou wouldst lie, and thou wouldst finger it.

7 Demonstrations to prove this.

1 Demon:
1 The wicked think they have power to repent.

Pro. 6.10.

All the free wil mongers the reason why they do not repent, is because they will not; out of their own mouth will God condemn them.

1. The wicked thinke they have power, and yet they will not doe according to their thoughts. What's the reason, they presume to repent another time, but because they thinke they have power? what's the reason, they hope to repent on their death beds, but because they thinke they have power? or at least that they are able to beg power of Christ Jesus. Now by their own thoughts God will convince them, that they do not give over their sinnes, because they will not; like the sluggard yet a little more sleepe, yet a little more slumber, yet a little more folding of the hands to sleepe, the sluggard, he thinks he can rise time enough, and do all his business ere night, though he lie a little longer, and therefore does he presume to lie a while longer; So thou art loth to come out of thy sinnes yet, time enough yet thinkest thou, thou hast secret thoughts thou art

the grossest Selfe-murder.

9

art able to shift for Heaven afterwards, tush an unhappy youth may make a good old man, and a young Saint an old Devill. Hence it is that the *whoremaster* he can plead, did not *David* commit adultery too? as though he could yet up againe as well as he; the drunkard, was not *Noah drunk*? as though he were able to repent as well as he. The *Theife on the Crosse* did Luke 23. not he repent at last gaspe? as though he could 40. shift as well at last; so they thinke they can leave of their sinnes for a need, and therefore the reason why they do not, is *onely* because they *will not*. He that thinks he hath a hundred pound of his own in his purse, and yet will not give a poore body a halfe penny: what's the reason he will not open his purse to give? because he *cannot*? No, he thinkes he hath it and can; but he will not; so the reason why thou art not reformed, is, thou *wilt*

2. Demonstration, because thou dost not so much as *trye whether thou canst or no*. Therefore thou dost not sticke at a *cannot*, but a *will not*; when a master bids his servant carry a sack of Corne to the Mill, I cannot sayes he; but cant you try sayes his Master, cannot you go about it? no he *will not try*; why then he is wilfull; if his master should see him sweating and striving to carry it, it were something, then he would say he stuck at a *cannot*; but when he *will not be at the paines to try*, he stickes at a *will not*. So thou stickst at a *will not*, thou dost not every day *in arenam discendere* sweat at good duties, thou dost not study and labour every

2 Demon.
2 They wil
not try.

Tentantes
ad Troiam
peruenire
Graeci.
Theo.

every day how to *shun all temptations*, and prevent *all thy sinnes*, thou dost not go about the cleansing of thy Family, the purging of thy House, thou *wilt not* go about it, and therefore the reason is, because that thou *wilt not*. Nay its all one whether thou hast power yes or no. To what end should God give thee power? for thou *wilt not* use it. Nay how dost thou *know* but when thou goest about it, thou mayest meet with, though some power, but thou *wilt not* try; cut down thy drunken signe, and trye, never let drinking and swilling be in thy house and trye, set up constant holy conferences and trye; frequent Prayer in thy Closet and trye, &c. But I have tryed againe and againe, and yet it will not do; every day try though, *si orebro jaciatur, alias aliud jeceris*, though thou hast thrown the Dye a hundred times, yet next time may be thou shalt throw a good cast; But thou wilt not try. I would have healed Babel, but shee would not be healed. The field of the slothfull is all growen over with Thornes, and Nettles had covered all the face thereof, and the stone wall thereof was broken down, Prov. 24. 31. whats the reason he hath not a good crop? because the ground would not beare it? no, how does he know? he *will not* try, hee will not plow it and harrow it, and weed it and manure it, and sow it, he *will not* try, therefore tis because hee *will not*.

3 Demon.
They refuse the
help which
God offers.

3. Demonstration, God offers thee many good motions of power, I will helpe thee and I will inable thee, and thou *wilt not* be helped, God casts

calls in these good motions and thou callest them out. Stand ye in the wayes, and so, aske for the old paths and walke therein, and ye shall find rest to your soules, but they sayd we will not walke therein. *O do but aske for the good way and labour to walke in it, I'll helpe you and assist you, but we will not say they.* I set watchmen over you, saying, *bearken to the sound of the Trumpet, but they sayd we will not bearken,* vers. 17. This is plaine English as we say, *you will not*, ye have preaching every Sabbath and every weeke, but ye will not; God sends you good motions every day and houre, but ye will not; when a beggar will not be helpt, why does he starve? what because he cannot chuse? no, he starves because he *will starve*. O sayest thou, I do heare the word and I cannot heare it better. I do pray dayly and I cannot pray better, &c. thus thou retortest upon God, as the *unprofitable servant*, Lo, *there, thou hast that is thine*; Lo, here's the best sayth thy spirit helpes me to, here's the best obedience, that thy power inabled me to, &c. Lo, there thou hast that is thine, thou helpest me with no more. I was not able to do better, *quo ore potes hoc dicere?* sayes Guaker, with what face canst thou say thus? is this all that God hath offred to inable thee? ah thou wilfull creature; The Lord hath offred to helpe thee to a thousand times more, but thou wouldst not be helped.

Jer. 6. 16.

Mat. 23. 23

4. Demonstration, God hath not only offred thee power to do more, and thou wilt not take it, but also given thee more power and thou wilt

4 Demo:
And will not use the power which he hath not given.

Prov. 17:
16.

Luke 16.2

not use it, & therefore the reason why thou dost not, is because thou wilt not; God hath given thee one *talent of power* at the least, why dost thou not put it out to the *merchandizers* and occupy with it? *ταλάντων ἑκάστη δυνάμις* sayes *Chry.* The power that God hath vouchsafed thee is thy *talent*. Why didst thou not imploy it to the utmost? every Sermon gives thee new power, a new price? so every good counsell gives thee a new power; what art thou better? every blessing thou hast had, gives thee a new power, wherein are thou purer? does God give thee but eyes, thou hast more power to glorify him, then he that hath not, &c. Every *mercy helps* thee with new power, but wherein dost thou use it? God hath given thee good memory, how hast thou stufed it? meanes and maintenance: how hast thou honoured God? why, &c. thine own conscience accuseth thee, thou hast wasted his goods, wasted them upon belly and back, which have devoured more thoughts then ever his worship could have; thou hast wasted them upon thy credit in the World, and thy pleasure, and thy lusts, and thy fleshly desires. How is it that I heare this of thee? Thou shalt heare one day of this dismal watchword, *give account of thy stewardship, for thou mayst be no longer steward.* What dost thou talking of thy want of power? I could not do thus, and I could not do that; where are my goods that I lent thee? give account for thy memory. Lord, I remember this and that Tale, this and that Bawble; thou *evill and unprofitable servant* thou, and why couldst thou

thou

thou not remember my Commandements as well? give account for thy wit. Lord I have contrived businesse, bargaynes with it, I have jested, quirped, been merry with it; thou evill and unprofitable servant thou, why wouldst thou not be witty for God and for the good of thy soule? &c. God hath given a great deale of more power then ever thou bringest to act, and therefore thou art wilfull.

5. Demonstration; the more power thou hast to repent, the more thy will is against it. The more meanes that God doth vouchsafe, the more Preaching, the more knowledge, the more reproofes, the more inlightnings, the more power thou hast to repent, the more thy will is against it. Bernard sayes such a one is a perverse man, that God is feigne to say to, *quid faciam tibi?* what shall I do unto thee? O Ephraim what shall I do unto thee? for thy righteousness goes away like the dew. Hos. 6.4.

4. The more meanes thou enjoyest, the more thy righteousness goes away; one would thinke the more the Sunshine of the Gospell ariseth, the more your righteousness should encrease, it goes the more away; like the dew, the more the Sun riseth, the more it vanisheth away; like many of you the more preaching you have the farther ye are off, a man might be acquainted with you heretofore, but now that you have been soundly rebuked for your sins, the further you flie of; nay some of you that were somewhat forward hertofore, are mockers now; some of you that were somewhat towardsly heretofore, are more covetous and

5 Demon.
They grow worse by the means

Bern.

Hos. 6.4.

er. 10. 1.

10. 1.

and *Wastfull*, and *Passionate*, and *Worldly*, like the weeds the more they are pluckt up the more they doe grow, or like the Earth the more it is washed the dirtier it proves, so the more meane ye have to be inabled to good, the *wilfuller* ye are.

6 Demon.

Their cannot
not is voluntary,
A Morall
impotency

6. Demonstration, because *thy cannot is a voluntary cannot*; thou hast wilfully brought the most part of thy cannot upon thee. I cannot give to the poore sayst thou; yea but thou hadst it once, and thou hast *wilfully spent* it, thou hadst Lands and Meanes and comings in, but thou hast spent it at the Alehouse; thou hast consumed it on the gamehouse. Thus thy cannot is a *voluntary cannot*; *causa causa est causa causati*; thy will was the cause of thy cannot, and therefore thy will is the cause of thy not giving to the poore. I cannot reade sayes one, and no marvel if I be ignorant; but thy Parents would have set thee to Schoole, and thou wouldst be a crewant, therefore thou art *willingly ignorant*; I cannot remember a Sermon sayes another, no wonder though I repeat it not in my Family, but forget it as I do; but thou hast willingly ram'd it with matters of the World, or hast weakened it with drinking, and therefore thou art *wilfully forgetfull*, &c. The unprofitable servant was curst that had layd up his pound safe in a Napkin, hee did not lesseon it, nor imbezele it, but onely *layd it up*, and yet hee was curst because he did not *double* it sayes Chrystoff. hee was curst because he did not double his pound;

Luke 19.

20.

Chrystoff.

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pound; ah the wofull eſtate that thou art in ! if he were accuſed that did lay up his pound, what ſhall become of thee that doſt leſſen it ? hee did not double his abilities, and therefore he was curſed ; thou doſt not only not double thy abilities, but thou doſt leſſen them. God hath inabled thee to do many a thing, and now thou art not able, thou haſt willingly leſſened thine ability ; now then thou canſt not excuſe thy ſelfe that thou canſt not, becauſe thou haſt brought this cannot on thy ſelfe ; Thou canſt not weepe at a Sermon but thou couldſt once ; thou canſt not reſiſt ſuch a luſt but thou couldſt once, and thou haſt willingly brought this cannot on thy ſoule, and therefore this is all the cauſe becauſe that thou wilt not.

7. Demonſtration, may be thou canſt not, 7 *Demon.*
 yea, but thou art *contented with thy cannot*, thou canſt not be holy and thou art contented not to be, thou canſt not crucify thy luſt, and thou art contented with *this cannot*, nay thou *wouldſt not be able*. Sir, I tell you how you may put up this injury if you will ; but Sir you ſhall not make me put it up ; *I will not be directed by you*, as it was with deſperate Judah, *my people love to have* Jen 5. 31.
 it ſo, Thou art carnall, and thou loveſt to be ſo ; were a man in the ſtockes and not able to get out, yet if he be contented to be there though he cannot get out, that is not the reaſon of his ſtaying but *hee will not* ; thou canſt not walke humbly and holily, and thou loveſt to have it ſo, what would you have me ſo

They are
 contented
 with their
 cannot.

so pure forsooth? So then the reason is because that thou wilt not; if thy will were not it, thou wouldst never be content with thy cannot; the Congregation is bad, and thou lovest to have it so; the more custome thou shalt have for thy Ale-house; like a bad Clerke of the Assises, I heard one speake it my selfe, he was glad there was so many Rogues, hee had the more money; so some of you are glad there be so many frequenters of the Ale-bench, yee have the more custome; yee love to have it so, ye cannot reforme the sins of one another, and yee love to have it so.

The Presuppositions premised, and the Demonstrations prefixed, it followes now that I lay down the grounds of this necessary truth. (Scil.)

The reason why a wicked man doth not turne unto God, is not because he cannot (though he cannot) but because he will not.

He cannot say this at the day of judgement, Lord, thou knowest I left everey sinne that I could, and I tooke all the best courses that I could to become a new creature, but I could not. A wicked man shall not be able to say thus without lying. The man in the Gospel that had not on the Wedding garment, could hee say, Lord, I was not able to go to the shop of the Gospel to seeke one? No. He was speechlesse, Mat. 22. 12. God finds out the hypocrite, though but one, and when once discovered hee is confounded and silenced with the guilt of his own wilfulnesse.

The first Ground.

THe first ground is this, which is observed by our learned Divines at the Synod at Dort, *Art. 3. & 4. in refut. 3. 4. error.* namely,

Every man can do more good then he does, and shun more evil then he does, though I confesse not in a gracious manner. If I can prove this to be true, it will necessarily follow that the reason why a wicked man does not returne, is not because hee cannot, but onely because hee will not.

Arguments to prove it.

1. Consider, if a man can do more then he doth, nothing can hinder him from doing more then hee does but *his will*; when the fire can burne more, it doth burne more, because it hath no *will* to come between the power of burning and the act of burning to suspend it. The fire is a naturall agent, and therefore burns as much as it can: but a man is a *voluntary agent*, and therefore when he can do a thing and does not, tis because his *will* comes between to suspend it; So that the reason is this, *he will not.* Pilate hee had power to crucify Christ, and power not to do it; John 19. 10. he had power not to do it, why then does he crucify him? not because he had no power to do otherwise, hee confesses himselfe hee had power to do otherwise, but he crucified Christ, because hee *would doe so.* When a man hath power to do a thing, or not to do a thing;

1. Consi.
Every
man can
do more
good then
hee doth.

Its the will that either suspends or determines.

Confi. 2. 2. Consideration, that if a man can do more then he does, and yet will not, he must *needes voluntarily binder himself* from doing that which he *cannot*; the reason is, because a man must first do that which *he can*, before he can come to that part which he *cannot*. Suppose a lame man were to go to *London* from hence, and not able to go one mile of the journey, but there stands one at the *Church-stile*, that offers if he will but crawle thither, to carry him; he is able to crawle so far as the *Church-stile*, but he will not; does not hee voluntarily hinder himselfe from going to *London*? *that which he can do, must be done first, before that which he cannot.* So yee that live in your sinnes, you must first do that which you can, before you *can looke* that God should helpe you to do that which you *cannot*; if thou dost all that thou canst, for ought that thou knowest, *Christ* though he hath not absolutely engaged himselfe, stands at the *Church stile*, there ready to helpe thee. *There be men in the World whom hee is resolved to helpe; thou dost not know but thou art the man.* *Christ* hath not told thee any thing to the contrary, but only he bids thee do what thou canst; canst thou not cut off thy long haire? are no Siziers able to cut it? have not you a Tongue in your heads ye that keepe disorders in your Alehouses? cannot you say get you hence ye drunken companions, here's no entertainment for you? you must do that which you can, before you can expect *Christ*s help

help to do that which you cannot; and if you will not do that which you can, you do voluntarily binder your owne selves from doing that which you cannot; Joshua could not stand before Ai nor hinder a close Achan from taking the golden sledge; but when it was taken and known; he was able to make him an example. Joshuah he fasted and cryed unto God all day untill night, that the Lord would mercifully save him and all Israel; Now heare what answer the Lord gives him, get thee up sayth he, why lyeest thou here? Josh. 7. 10. Israel hath sinned; go and execute Justice, go and do that first, and then I will answer thee about Ai; for if Joshuah would not have done what he could, the Lord would never have helpt him to do that which hee could not. So thou prayst for mercy and grace, oh that God would convert thee and pardon thee; get thee up sayes God; dost thou stand praying for mercy as long as such things and such things are not reformed? thou hast drunkenness in thy house, go and reform that; thou art in league with a sort of base lusts, go and reforme them; if thou wilt not do that which thou canst, how canst thou be sure God will helpe thee to do that which thou canst not? no thou stickst at a will not, as long as thou resistest to do that.

3. Consider if a man will not do that which hee can, neither will hee do that which he cannot if hee could; the servant that will not go five or six miles in a day which he can for his Master, neither would he go a hundred miles for his Master if hee could; you that can reforme outwardly

wardly; at least if you would, and yet will not, neither would you reforme *more* if you could; ye have money in your purses, cannot you spend it better then upon swilling and drinking and gaming? *ye can well* enough, but *ye will not*. So ye would do, had you that true riches. *Luke 16. 11.* ye have *naturall abilities*; if ye will not be faithfull in them, so it would be if so be you had better; ye that have *morall and civill endowments*, if ye will not be faithfull in them, neither would you if God should lend you more, &c. ye are able to avoid swearing and lying, but ye will not, neither would ye avoide all other finnes if ye could; if a man will not do that *which hee can*, neither will hee doe that *which hee cannot* if hee could.

4. *Confi.*

4. Consider, if a man will not do that which he can, can or cannot *all's* one to him, all sticks at his will. I cannot repent and I cannot give over my finnes sayest thou, and I pray thee who told thee that thou canst not? I am naked sayes Adam, and who told thee that thou wert naked? sayes God, *Gen. 3. 11.* So may I say who told thee thou canst not? does not thy own conscience tell thee tis because *thou wilt not*? I cannot digge sayes the lazy Steward, and to begge I am ashamed, *Luke 16 3.* I cannot digge; if he had a cudgell about his back, it would make him to digge; to beg I am ashamed, sayes he; he was not ashamed to cozen his Master of his goods, but hee was ashamed to begge. I have married a Wife and I cannot come, *Luke 14 20.* No. what did his wife tie his legges? there is

is a Lyon in the way, I cannot go out sayes the sluggard; alas thy owne sluggish wilfull wils are *Prov. 23.*
this cannot. Can or cannot alls one to them, *13.*
 they never come to trie whether they can, yea or no; the sluggard never lookt out to see the Lyon in the way, but hee *dreamt* there was one there, and hee was willing to believe it, hee would not go out to see; the idle steward did not trie whether he could digge, yea or no; if he had taken the Spade in his hand and gon about the worke, 'twere another matter; but I cannot digge sayes he, he never would put it to tryall, but takes another course without trying of that; so that alls one can or cannot, if a man will not do that which he can, can or cannot, alls one to him.

5. Consider, if a man will not do that which hee can, this will make a mans conscience when it comes to speake in sober sadnesse, thanke himselfe for his perishing; mens consciences do but jest with them now, while they can say tush tis because I cannot believe, and because I cannot repent; but at the houre of conviction or the day of judgement at farthest, then conscience will speake in sober sadnesse; when I was hungry yee gave mee no meate sayes Christ, when I was a thirst yee gave mee no drinke, I was a stranger and yee tooke mee not in, sick and in prison and yee visited mee not, *Mat. 25. 43.* marke Christ puts no cannots on their consciences at the day of judgement; could they say, alas, we had never a bit of bread for to do it, never a drop of drinke for to do it? no, you shall see how their consciences were mute; they could not say that they

could not; could not ye comfort *Christs* dear members as well as *mock* them? couldst thou not take *them* into thy house as well as *carnall acquaintance*? its worthy observation to consider, that generally *Gods* threatnings do not turn against *Cannots*, nor his judgements against *Cannots*, but against mens particular sinnes, that they *might have avoyded*; for though mens sinfull consciences doe necessarily incline men to sinne, yet not unto this sinne, nor that sinne, non determinat necessario ad hoc vel illud malum, hic & tunc, say our *Brittaine Divines* at the Synod. Sinfull concupiscence does not necessarily determine men upon these and these sinnes, with the particular circumstances which they live in, as this rapine, this lie, &c. thus yee see this will make a sure ground of our Doctrine if so be we can prove it.

*Every man can do more good then he does, and
avoids more evill then hee does.*

This is a most certaine and infallible truth, and needs no confirmation, but I will prove it notwithstanding.

1. Argu.

First, because *God* doth complaine against the wicked for the voluntary doing no more good then they doe; what so much preaching and no more good? so many meanes and no more fruit? &c. so *God* complaines against *Israel*, neverthelesse they departed not from the sinnes of *Jeroboam*, &c. and there remained the groves also in *Samaria*, 2 Kings 13. 6. the grove also; what not so much as the grove cut downe? and yee must have the sinnes of *Jeroboam*; that were enough stubbornesse

borne one would thinke; but yee must suffer the grove also? reforme nothing, no, not the grove under your face? see how God girdeth their willfull security that they would do no more good then they did; not so much as cut down that grove? so many warnings and threatnings, &c. and yet the grove also? yet thy filthy Tongue thy covetousnesse also, &c. not only keep thy other lusts, but thy profaness also?

Secondly, because otherwise there were no 2. Argu.
 roome for prayse nor dispraise, if a man could do Tamestimum
 no more good then he does, nor shun no more possibile e-
 evill then hee does, then no man could be rat Judaeis
 prayed nor dispraised; you know that wicked convertem
 men and women may do many commendable predicationem
 things, at least more commendable ones then Evangelii, obque
 others? does not our Saviour discommend Beth- predica-
 saida and Corazin, in comparison of Tyre and minante
 Sidon; woe unto thee Corazin, woe unto thee gratia: quia
 Bethsaida, for if the mighty workes which tamen ibi
 have beene done in thee, had beene done in duratior
 Tyre and Sydon, they would have repented in erant Iudei
 sackcloth and ashes, Mat. 11. 21. might propria
 not they have shewed so much repentance malitia quam
 at the least? could not they have put on sack- Tyrii &
 cloth on their loines, and powdered ashes on Sydonii, id-
 their heads if they would? they might have circo a
 done so much at the least, and honoured the scrutatore
 workes and preaching of our Saviour with an cordium
 outward honour at the least. You that have corripitur.
 such abundant teaching as yee have, ye might Doct. Prid.
 honour the Gospell with some outward honour lea. de
 at the least; that would bee more commend- med. Scient
 able, p 65.

able, which most of you will not;
 3. *Argu.* Thirdly, because otherwise there *would bee* no roome for the Sword of the Magistrate; if a man could omit no more sinne then hee does, then what meanes our Pillaries and Gallowes, &c and other punishments upon Malefactors? will any man be so vaine as to say Achan could not chuse but take the Babylonish Garment? certainly he might have let it alone if he would; Why hast thou troubled us sayes Jeshuah, Iosb. 7. 25. Alas he was not able to answer, oh Sir I could not do otherwise? No, no; hee might have omitted it, and therefore the Law of man is favorable to such as offend against their wils; it does not hang such as kill against their wils.

4. *Argu.* Fourthly, because though a carnall man cannot put off the old man, nor shake off the dominion of sinne in generall, nor deny himselfe, but his very nature is sinnefull and fleshly, hee does naturally sinne, yet it is not his nature to commit this sinne at this time, and in this manner; the wickedest man under Heaven goes about his sinne with preiavall deliberation, and a most free disposition of the meanes; the drunkard goes freely into the Ale-house, and calls freely for a jugge or two or three, as his lust is; his Host, hee freely suffers these disorders in his house, and freely goes to the Tap and does draw it, &c. Ephraim did willingly walke after the Commandement, Hos. 5. 11. The wicked King of Israel commanded them that will worship at Bethell, and they did freely and willingly obey it. Pilate willingly contented the people,

people, and therefore hee *soured our Saviour*, Mark. 15. 15. for though all this was done by the determinate counsell of God, yet Gods counsell put no simple necessity upon his will, hee did freely and willingly do it; the wicked they turne the Grace of God into wantonnesse, Jude 4. marke, the Grace of God; Grace whereby they might do more good then they do, and avoide more evill then they do. Its true, a wicked man is the servant of sinne, and cannot but sinne, hee is naturally a servant of sinne; of sinne I say, but he is voluntarily and freely a servant of this sinne; for the Lord gives him reason, and counsell, and good motions, and many common graces, whereby he may be freed from this or that act, but hee will not, he will break out into these and these filthy passionate words, now and then; say reason what it will, and common grace what it will, he will do it, he will do this, and he will do that. I confesse that when a wicked man is desperate and given up of God, then it is otherwise, then his will is so greedy, that hee cannot take it off; but hee is the more inexcusable because his will is then double.

Fifthly, *A wicked man can do more good, &c.* 5. Argu. for a godly regenerate soule may avoide more sinne, then hee does. Though God have freed him from the slavery of sinne, and he is become the servant of righteousness, Rom. 6. 18. nevertheless they may do more good then they do, and avoide sinne a great deale more then they do; what man will say that David could not otherwise chuse but commit that adultery which hee did,

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*Imsuperabiliter mor-
vet, quam-
vis sit ali-
qua resist-
entia.*

did, and that *murder* which hee did ? I appeale to your *consciencs* yee *soules* that are *godly*. When yee pray forgive us our *Trespases*, do not ye acknowledge with all that ye have been wanting to the grace of God ? Do not ye confesse it with shame that you have given way to *fundry temptations* that by the grace of God yee might have overcome ? And that yee have omitted many a good *opportunity*, that by the grace of God yee might have made use of ? I deny not but God does irresistibly convert his Elect at the first, and *infallibly* carry them on to the *end*, for the *maine*, but in *particular actions* hee does not so ; but though their wills bee now free by grace, yet they may freely sinne, even then when they obey : and freely obey, even then when they transgresse ; and so they are forced to confesse they might avoide more evill then they doe, and do more good then they do.

Againe *A wicked man may do more good then hee does, and avoide more evill then hee does ; I prove it by induction upon his conscience,*

By these Particulars.

First, for the *outward acts of sinne in the members* ; thus all profane persons, drunkards, &c. yee are all convinced undeniably in your *consciencs*, these are *sinnes in the very outward members* ; *voluntas* it is *domina membrorum* ; can yee say yee cannot passe by an *Ale-house* when yee turn in ? yee cannot come unto *Sermons* ? your owne *legges* they shall judge you ; can you say you cannot give over your oathing and lying,

lying? &c. your owne Teeth and Lips shall judge you; &c. If you do not root out these sinnes, its without doubt *because ye will not*. The Lord hath made al the outward man at the command of the will, and therefore if the outward man be out of order, tis because yee will; *αὐτοὶ οὖν λέγουσιν ὅτι ἡ ἐκτέλειον ἔχουσιν δύναμιν ποιῆσαι* sayes Chrysost. Let no man say I have but one Talent, and I have no power to be good; a Talent hath power to go for a Talent, and 12 d. for a shilling and if it do not, tis because yee will not. Hast thou not power over thine owne outward members vouchsaf'd thee of God? the Lord in mercy lets thy will have a despoticall power over thy members, as the Moralists call it, and why canst thou not bridle them? as Christ said to the Officer that smote him, if I have spoken well, why smitest thou mee? Joh. 18. 23. couldst thou not have held in thy fingers? thou art inexcusable then for all thy profane sinnes.

Secondly, *Thou hast naturall affections in thee*, and by them thou mayst do more good then thou dost, and shun more evill then thou dost. Thus all civill Professors are left inexcusable, Canst thou not get more strictnesse of walking, though not for love unto God, yet for love unto thy selfe? bee more frequent in good duties for hope of Heaven, and for feare of Hell? thats better then nothing, better do them so then not at all. What cannot a man do for selfe-love and for feare? there is never a duty of Religion, but a man may every day do for love unto himselfe and for feare. God hath left

*Amor sui
ipsum est
objectum
motivum; et
Amor Dei
ipsum est
tantum
objectum.
terminati-
vū, Amel.
Cul. conse.
de charita-
erga deum.*

lest these *affections* in thy soule on purpose. I know this is not enough; but what of that? Why dost thou not go so far as thou mayest? what aileth thee that thou canst not tame downe thy *pride* for *fear* of Gods judgements, and bridle thy base passions for *fear* of Hell? It is not unknowne that God hath vowed to destroy all the workers of iniquity. Tis not unknowne that he hath prepared Hell for such as thou art, as long as thou livest as thou dost; Thou knowst this is true, and thou knowst God will be as good as his Word; and thou art not able to abide it. Why dost thou not *curbe* thy *proude stubborne lusts* for *fear* of this Hell? Thats better then nothing; if thou canst not do it for love, yet why canst thou not do it for *fear*? hast thou not as much reason as a brute creature? that is greedy of meate, yet a *whip-stick* is able to scare him from it; an *horse* is desirous to stand still, yet a *spur* and a *rod* is able to make it go faster; and is not Hell more *fearfull* then all *rods*? Why dost thou not take heede for *fear*, least God should send thee to Hell? a sinner and a *hypocrite* are inexcusable herein; for Hell may *fear* them; the *sinners in Sion* are afraid, *fearfulness* hath surprised the *hypocrites*; who among us shall dwell with everlasting burnings? Esay 33. 14. who of us is able to dwell with everlasting flames? and hypocrites may go so farre; *fear* Hell, and abtaine from a million of sinnes, for *fear* of these everlasting burnings; canst thou say thou canst not resist sinne for *fear* of Gods judgements? No; thou canst resist sinne for *fear* of

Quis pote-
 ritas Mon-
 tanus hath
 it.

of lesse evils then so; the feare of *men* seeing thee can keepe thee from committing adultery in the market-place, and cannot the feare of God restraine thee from it in *private*? thou darest not transgresse the *Kings Lawes* for feare of the Gallowse; and cannot the feare of Hell restraine thee from *transgressing of Gods*? Gods *displeasure* is greater then the *Kings*? and thou knowest it; God is truer in his Law then any mortall man, and thou knowest it: and fearest thou not me? feare yee not mee? saith the Lord, will yee not tremble at my presence? Jer. 5. 22. canst thou say thou art not able to feare him so much as servilely? that is not so; for when thou art sick and ready to dye, then thou wilt feare him, then oh thou wouldst faint become a new creature, and all out of feare of the great God; and canst thou not now? No, no; now here be pleasures to be had, and thou wilt have them; here is the World, and thou wilt carke; here is businesse, and thou wilt be doing, and thou wilt not finde leasure for God. No, thou wilt not, canst thou not do this that God bids thee at least out of feare? this is nothing but a lie of Satan, thou wouldst do them all for feare of a man. Suppose there were Lawes made that every man who does not pray in his Family Morning and Evening should assuredly be hanged, whosoever swears an Oath should bee hanged, as soone as hee hath sworne it; Whosoever breakes out into any bitter rayling speech should suffer death. Suppose I say to all the duties of Religion it were death to omit them, and the King had made such

such a certaine sure Law, I dare say there would be many millions of Professors more in England then there are; rather then yee would be gibbeted, many sweaters would never sweate more; many liers never lie more; many profane householders never omit Prayers in their Families more; and couldst thou do this for fear of a man? why canst thou not then do it for fear of the great God?

Thirdly, *The Lord hath given thee naturall counsell, and naturall reason and prudence*, Oh sayst thou I am tempted before I am aware, and the passion is up before I am aware, I cannot helpe it for my life; No, *I believe thee when the Devill is once up*, there is no alaying that fowle Fiend for the present; Thou canst not immediately allay it. But why canst thou not prevent it with *counsell and deliberation*? the very *Heathens have done this*; and thou hast advantage of all heathen. God hath given thee not only reason in thy head, and a naturall conscience in thy breast, but also *direction in his Word* to prevent it, and if thou dost not, *thou wilt not*; are the lusts of thine appetite violent? why then dost thou not forecast for to resist them? Why dost thou not abstaine from going to Feasts awhile? Why dost thou not stint thy Trencher with so much? If thy lusts be on fire why dost thou feede them with fuel? Are the lusts of anger and wrath predominant in thee? thou rapst out an Oath before thou art aware, why then dost thou not as *Chrysostome would have thee*, Set forfeitures for every Oath? Why dost thou not intreat Gods people severely

verely to reprove thee, and exact a fine of thee for every *misgoverning word*? Why dost thou not hawke such acquaintance as may occasion thy Tongue to cast out Oathes why dost thou not club downe thy lusts with argument upon argument? shall I be rouchy to be damned, and proud to be damned? &c. *even arguments of selfe-love* are able to knock them downe. I do not know how; No? that's because thou wilt not know, *they knew not neither will they understand*, Psal. 82.5. so thou knowest not, neither wilt thou understand; that's the reason thou still *walkest in darknesse*; why dost not thou oppose thy lusts at first rising? *nō obtinebis ut desinas si incipere permiseris*, sayes Seneca; thou canst never get victory except thou be here first in the feild. The Lord hath given thee counsells on this fashion; why dost thou not use them? onely because thou wilt not; hast thou impediments? *Clarance* had them too, but hee overcame them sayes Seneca. Why dost not thou? if thou wilt not, thou dost willingly perish; thou might do more then thou dost, but thou wilt not; and thou might shunne more then thou dost, but thou wilt not.

Fourthly, because thou wilt say all these things are *but naturall and morall and civill*, I may perish for all these; but alas I am not able to do any thing spiritually; I cannot believe, I cannot repent; though this be very true, yet thy plea is no excuse; for though they be naturall, yet *they are first. First that's in order which is naturall, and afterwards that which is spirituall,*

spirituall, and if thou stickest there thou stickest at a will not. The Lord hath taken a sufficient course to humble thee, and thou wilt not be humbled; thou sayest thou canst not obey spirituallly; I grant it, its most true: nor repent spirituallly; why then wilt thou not be humbled that that canst not; as God said to Pharaoh, how long wilt thou refuse to humble thy selfe before mee? Exodus 10.3. There is an externall humiliation, as Abahs humiliation; thou mayst come to before that humiliation thou canst not expresse, why art thou not humbled with that which thou mayst?

1 Kings
21.29.

First, then why dost thou not see thy case to be damnable? Dost thou not know that judgement is past upon all to damnation? Rom. 5.18. *all men are damned out of Christ.* Whosoever is not a new creature, is not in Christ, but is a damn'd man to this day; thou knowest the Lord himselfe doth say thus; what hinders thee now from deducting a particular therefrom? If upon all men, then upon mee; if all be damned to this day that are not new creatures in Christ, then I am a damned man to this houre; this logicke God doth vouchsafe thee; why dost thou not reason on this fashion? I am a damned man and a damned woman to this day; if thou wouldst be brought to this passe there might be some hope of thee, but thou wilt not, thou wilt scrape up some hopes or other, thou wilt not beleeeve this. Beleeeve thus, sayes God; but I will not sayst thou, no, thou wilt have thy lust still, and thou wilt not beleeeve this, if thou wouldst believe

lieve verily thou art a *damned man*, because thou art not a *new creature in Christ*, may be thou wouldst never have done til thou art one; thou wouldst forsake all and follow *Christ in all things*, but thou wilt not.

Secondly, but I cannot sayst thou; why then wilt thou not *despaire in thy selfe*? a man must despaire as he is, otherwise hee can never get into *Christ*; as long as a man lives and does after the flesh, hee can have no true hope of mercy or pardon, or any thing; no hee is a *dead man*, all the *Angels of Heaven* cannot help him; if there were a thousand *Christs* he should perish without them; and why wilt thou not despaire in thy selfe? Despaire? God forbid. I'll never despaire while I live, God is more mercifull then so, and I hope I neede not despaire. *Christ dyed for sinners and I were a foole if I should despaire*. Thus thou pleadest with God for thy vaine hopes; but why wilt thou? sayes God, why wilt thou plead with me, thou hast transgressed against me, *Jer. 2. 29*. Thou pleadest for hopes. and liest in thy finnes, why wilt thou? marke, the will is set on it, and thou wilt plead; *thou might despaire of thy selfe, but thou wilt not*, and therefore thou wilt wilfully perish.

Thirdly, but I cannot *pull downe my owne heart*, nor master mine one will sayst thou; no? Why then canst thou not goe and *resigne it to God*? Lord, here is a proud heart, I cannot humble it; Oh; here is a stony heart, I cannot breake it; Lord do thou; here is a rebellious heart, *I cannot subdue it*, Lord do thou;

D

thou;

thou ; but thou wilt not *refigne* up this heart, thou wilt not set about it as well as thou canst; they will not frame their doings, to turne unto God, *Hof. 5. 4.* they will not ; so thou wilt not frame thy selfe to do it as well as thou canst. And therefore thou dost willingly go on, and thou art wholly inexcusable before God ; and when he sends thee to Hell, thou shalt know thine owne will brought thee thither. Thou mightst reforme thine outward man, but thou wilt not ; thou mightst bridle thy lusts and thy passions, but thou wilt not, thou mightst take a thousand good opportunities, but thou wilt not. And therefore thou hast no excuse before God, thou dost willingly perish. Its true thou canst not, may be, but necessity is not it, but thou wilt not; indeed if thou didst every day labour to fight against thy lusts, and resist to the utmost and couldst not, then it were necessity, but thou dost not, nay thou wilt not. Hee that resisteth and then cannot, hee may plead, Lord what a wofull necessity of sinning am I in! but thou givest way to thy lusts and therefore thou art inexcusable, and thou dost willingly perish.

*Repugnanti,
non volenti
necessitas est*
Sen.

The second Ground.

THe second now follows. Every wicked man is slothfull and negligent. Thou evill servant and slothfull, sayes Christ, *Mat. 25. 26.* Thou hast beene lazy with the Talent I gave thee. I gave thee preaching and teaching, and thou hast beene lazy to heare it. I have given thee

thee knowledge of that which is good, and thou hast beene lazy to improve it. I have pulled thee to Prayer by the motion of my *Spirit*, and thou hast beene lazy at the duty. Thou evill and slothfull servant, I have given thee many a sweet opportunity to be ridde of that base lust that thou art most addicted unto, and thou hast beene lazy to take it. This is another ground of this Doctrine. Now if this be so, thou must lay the blame on thine *own will*, and not on *Gods denying thee power*; Because sloth is a fault of the will. I cannot call him a *slugard*, that sticks at a *cannot* but onely him that sticks at a *Will not*. He that labours and strives as much as hee can, none will call him a slugard, but him that can labour more and *will not*. Sloth is a *voluntary fault of the will*; How long wilt thou sleep O slugard? Prov. 6. 9. How long wilt thou? its not a fault of impotency, but of will.

Five Demonstrations to prove this.

First, if thou be slothfull to good duties, then thou dost only *imagine a company of cannots*. I cannot do as I would sayst thou; No; why then art thou slothfull, to make more imaginary *cannots*? A slothfull man imagines more *cannots* then there be. I cannot go this journey sayes he, I shall be weary, I shall be rob'd, I shall fall off my horse; I cannot travell it; the *way of a slothfull man is a hedge of Thornes*. But the *way of the righteous is made plaine* sayes Solomon; the slothfull man he imagines there's a Thorne hedge in his way. I shall be

1 Demon

Prov. 13.
19.

prickt, I cannot get over it; what? Is there a Thorne hedge in the way? No; for the righteous that goes it, hee finds it plaine, hee sees none; no; there is no such Thorne-hedge in the way, but he does imagine one; and *therefore his will not is his let, not his cannot, for hee does but imagine a cannot.* So dost thou say, I cannot do thus and thus; why then art thou slothfull to imagine more cannots, and Thorne hedges then there are? I cannot live then. Oh I cannot go so often to Prayer, and if I should do as you say, I should be houted at up and downe; you tell mee I am a Hell-hound for my pride and my passions; Oh if I should believe this, I should never have merry day more. Alas all these are *but imaginary cannots, imaginary Thorne hedges.* I cannot be so strict, neither can I put it up. I say thou dost but imagine a company of cannots, and *therefore thou wilt not.*

2 Demon. 2. Demonstration, *If thou bee slothfull to good duties, then thou makest every little difficulty a cannot; nothing but an impossibility is a cannot.* But if thou beest slothfull, thou makest every little difficulty a cannot. I cannot turne mine owne heart, nor breake mine own heart; but why then art thou slothfull to make every little difficulty a cannot? a slothfull man makes every little difficulty a cannot. *The slothfull man will not plow by reason of cold, and therefore shall bee beg in harvest and have nothing.* Hee will not plough by reason of cold, hee sticks at a very little difficulty, his fingers are so tender forsooth, they must not ake, his

Toes

Toes are ſo Lady-like they muſt not ſmart, becauſe its a little difficult, therefore hee will not do it; He will not plow by reaſon of cold. Well beg then and yee will; cannot you endure a little cold? yea, he could indure it, but it would be difficult. And therefore ſayes the Text, he will not Plough by reaſon of cold. *Hee does not ſtick at an impoſſibility, for then indeed hee could not.* But the ſlothfull man will not plough by reaſon of cold; he ſtickes onely at a difficulty, and therefore he will not; nay if hee ſhould labour ſoundly indeed, his very labour would keepe him from being a cold; the truth is its the *labour of ploughing that he is againſt.* And therefore every little cold ſhall ſerve for an excuſe; So why art thou ſlothfull to count every petty difficulty a cannot? Its an uncomfortable thing to be alwayes poring on my ſinnes, I cannot abide it, troubleſome to be Tongue-tyed. What not ſpeake a word but onely with warrant from Scripture? I cannot abide it; what never helpe my ſelfe at a dead liſt by telling a lie? never right my ſelfe by a little revenge? never comply nor ſort with ſuch and ſuch old acquaintance, becauſe they drop out an Oath now and then before they are aware? O I cannot abide it. What thus precise? I am not able to abide it. No? *cannot, cannot thy ſubborne will ſtoope to a little difficulty?* get thee to Hell, and ſee if thou canſt abide that, and there thanke thine owne will for thy perishing.

3. Demonſtration, if thou beſt ſlothful, 3 *Demonſtration*

D 3

then

Eccles. 10.
18.

then thou turnest thy very abilities into cannots, not onely all difficulties, but also thine abilities into cannots. Like a drone that is lazy, hee loses his abilities that hee hath. By much slothfulnesse the building decayeth. Alas I am very dead-hearted sayst thou; nay, but O man the time was when God quickned thee at a Sermon, why didst thou let it decay? the time was when thou wert a little well affected, why didst thou let it decay? time was when thou wert soberer, and lesse given to wrath and passions; and why didst thou let these good conditions decay? the Lord gave thee them heretofore, and thou hast played the sluggard with them, and therefore now they are decayed. Thy quickning is decayed, thy sorrowes for sinne decayed, thy meltings decayed, through much slothfulnesse the building does decay. Hee that is slothfull in his worke is brother to a great waster, So thou art a brother to a great waster because thou art slothfull.

Prov. I. 86

4 Demorr.

4. Demonstration, If thou beest slothfull then thou dost voluntarily naye thy selfe unto cannots. There is many a sinne that now thou art a slave to, that thou mightst have troden under thy foot, but now thou canst not; thou mightest have gone further and further on in reformation, if thou hadst held on when thou wert going; like a Coach, its easier to make it runne on when once its going, then stir it, when once it stands still; and now thou canst not, now thou art nayled to it, like the doore to his binges. Now thou canst pray and pray

pray and grow nere the better, heare and read
and neer the holier; as the *dore turneth upon*
its hinges, so doth the slothfull man on his Bed. Prov. 26.
The dore goes to and fro, to it goes and fro 14.
it goes, it goes may be all the yeere long; and
still it hangs just upon the same hinges, and
after seven yeares travell, it hangs there where
it did; its nayled to its hinges. So tis with a
sluggish heart, hee goes to a Prayer and from
a Prayer, to a Sermon and from a Sermon,
to a good duty and from a good duty; and
still he hangs just on the same hinges. He hath
gotten no ground, is just where hee was; so
thou art just at the same passe, after a thou-
sand prayers and a thousand Sermons, and mil-
lions of good duties, still thou hangest on
thy old duties, neere the more pure to this
houre.

5. Demonstration, *Sloth is a lazy putting* 5 *Demon.*
forth by halves of that power one hath. This
also is the very nature of Sloth. When a man
hath more power then hee shewes, but hee is
lazy to put it all forth. The Scripture uses a
comparison of a man, that hides his hand in
his bosome, and though hee have meat stand-
ing before him, yet hee will not so much as
bring it to his mouth. A slothfull man hi-
deth his hand in his bosome, and will not
bring it to his mouth. What? why does hee Prov 19.24
starve? because hee hath not any meate? No;
The meate standeth before him; because hee
hath not any hands? no, hee hath a hand in
his bosome; because his hand hath the dead
Palsy, and hee not able to stirre it. No, hee

will not put it forth. *Hee will not bring it to his mouth, sayes the Text* ; So when thou art praying thou wilt not put thy selfe forth, when thou art reforming thou dost not put thy selfe forth ; when thou art about any good service thou dost not put thy selfe forth ; here is a *Sabbath* before thee, and a *Sacrament* before thee, but thou wilt not reach it to thy mouth ; thou wilt not put thy selfe forth. *The Lord tells thee this sinne will breake thy necke*, and thou wilt not so much as reach it to thy mouth, nor apply it to thy heart ; may be it would humble thee and feed thee, but thou wilt not reach it to thy mouth ; what a deale of power hast thou ? but thou puttst it forth by the halves, when thou art examining thy conscience, thou puttst thy selfe forth by the halves, thou mightst put thy selfe forth many degrees more, but thou wilt not.

Oh beloved, this same point will strike the *World dumbe before God*, even this, why did yee not put your selves forth to the utmost ? Thou hast somewhat more in thee then by reason of thy lazinesse thou dost put forth.

Six Arguments to prove it.

I. *Argu.*

There is more then by reason of Sluggishnesse thou puttst forth.

First, its a signe it is in thee, because when God does convert a sinner, he does not put in new powers and faculties into the soule ; he does not put in a new faculty of thinking and understanding, and willing and affecting, and remembring ; No ; the soule hath these faculties already, understanding, already and thinking already, and remembring and desiring already, and willing already

already ; but God does not put in new faculties, but turnes them that are there unto himselfe like a watch out of frame, the wheelles are there still, the spring still, and every parcell there still ; but all out of frame, and the artist sets them in frame ; so the soule hath them in it ; True it requires the *omnipotent power of God to turn all these faculties to him.* Notwithstanding thou dost *voluntarily* turne them unto other things, and not unto God. They are every one in thee, as thou art a man. But God may not have them, nay and thou mightst put them forth to more then thou dost. Other things can have them *superfluously*, but God may not have them. (*I intend not a power of doing the least good in a gracious manner, nor to engage God to give thee grace only.*)

When God comes to worke grace, hee finds in thee indeed *passiva capacitas, & potentia obediuntialis*, but their own naturall faculties are raised to supernaturall acts upon supernaturall object God.

2. Argu.

Secondly, its a signe it is in thee. (I meane still so farre forth as to demonstrate thee slothfull.) I say its a signe it is in thee, because thou canst *shew as great power otherwise.* When a servant can runne a race for his sport, why will he not on his Masters errand when hee bids him ? Its a signe it is in him, and he will not put it forth. Canst thou not spare an houre every day for private Prayer unto God, sometime for to meditate and belabour thy heart ? Thou canst spare twice as much for thy belly and thy back, and thy profits. Canst thou not shed teares for thy sinnes ? Thou canst shed teares for madnesse, and wrath, and vexation. Canst thou not tell how to glorify God ? Oh my parts are very shallow, gifts very small, &c. *But thou art wise to do evill, They*

are

are wise to do evill, but do good they have no know-
 Jer. 4. 23. *ledge.* Its a signe it is in thee, *but thou wilt not.*

Thou canst not speake for God, thou canst not be angry against sinne, nor lay to heart the miseries of Gods Church ? No ? but thou canst finde thy Tongue fast enough for to raile, and clamour ; and thou canst even burst with anger when thou art crost. Its a signe its in thee, a signe there is wit enough in thee, and ability enough in thee to take paynes. Thou hast it for *other things*, but thou wilt not put it forth for the Lord. Oh how does this provoke the most highest ! *That strangers should devour all thy strength.* Like Ephraim, *strangers devoured all his strength.* God might have none of it, but strangers and strange lusts could have it ; the World can have thy paines and thy cares, the things of the World they can have thy thoughts and thy strength, *and not* *J says Christ.* As a Master complaines of his refractory servant, you can do it for your selfe ; and do it for others ; but you will not do it for me, *a signe it is in thee, but thou wilt not put it forth.*

3. *Argu.*

Thirdly, a *signe* it is in thee, *for thou canst shew it to when thou listest ;* like a sluggard that will worke at idle times, so thou canst serve God when thou hast nothing else to do. Like Pharaohs conceit of the *J*raelites, That they would serve God because they had nothing else to do. Yee are idle, *idle yee are, therefore yee say, let us go and do sacrifice unto God.* Because they had nothing else to do ; So when thou hast nothing else to do with thy *Tongue* then thou

Exod. 5. 17

thou canst give it to God ; nothing else to do with thy thoughts, then thou canst thinke of God ; when thou hast no use of a lie then thou canst tell truth, &c. a signe it is in thee, it is not the telling of the truth ; it is not the speaking very gently and modestly that is not in thee to do ; but thou wilt not put it forth ; nay thou canst be soundly provoked while some are in company, and yet still as quiet as may be, a signe it is in thee.

Fourthly, a signe it is in thee, but thou art 4 Argu.
so sluggish thou wilt not put it forth ; because the rod is able to whip it out of thee. Like a Boy that is idle and can say nothing, yet his Master is able to whip it out of him, then hee can say it very roundly. So thou canst not thinke of these things, yet let God lash thee and whip thee with sickness, or with the pangs of death, Then O I have beene a Drunkard, and I have beene nought, I have beene wicked, and Oh if God would recover mee, I would not for a world sinne so as I have done ; Then thou canst weepe, and then thou canst cry, and then O for the Minister. A signe it is in thee, for a rod puts in no new, but onely lashes up that which lay there ; as the Twiggies of the rod have no vertue in them to put learning into the Boy, but its a signe it was in him. Ah thou wretch thou, thy blood lies on thine owne head ; why then dost thou not now put thy selfe forth ? Thou canst, but Oh it killes thee to thinke now of taking paynes, after such things. It kills thee now to goe to thy beads and lie at weeping crosse, and be so holy for-

Prov. 21.

25.

forsooth. Oh it kills thee now to take paines hereabouts, like the sluggard, *the desire of the sluggard kills him, for his hands refuse to labour.* Hee desires to have a crop, but it kills him to go to the Plough; hee desires to have his markets, but it kills him to go thither. So thou desire it, to go to Heaven, but it kills thee to take paines; Mortification, Selfe-Denyall, Repentance, Humiliation, Examination of Conscience, Reformation of life; Oh these kill thee to thinke of them. A signe much is in thee, but it killes thee to put it forth.

5. Argu.

Fifthly, A signe it is in thee because thou canst do a hundred times more then when thou art pleased; like a wilfull lazy servant, you could do it better if you were pleased sayes his Master. So as long as thou art pleased thou canst be more religious, a signe it is in thee. Rehoboams his first yeares were religious; Peter Martyr observes, hee was well pleased that same while hee saw it was for the *establisshing of his kingdome.* And the Levites came to him, from Jeroboam, so long hee was pleased, and then hee was religious, but afterwards not; and why not afterwards too? Its a signe it was in him, but he was not well pleased; So Joash did right in the sight of the Lord all the dayes of Jehoiada. Why? then hee was well pleased with Religion, for it helpt him to root out

2 Kings 12. Athaliahs faction; Jehoiada had beene the Saviour of his life, the helpe of him to the Kingdome, the Lord protector of his Nonage, the establissher of his Scepter. All this while Religion

2 Kings 12.
2.

gion did please him, but afterwards he *would not do right in the sight of the Lord*. Why? because other things now pleased him better; but its a signe it was in him. They on the rock, they could heare, and professe as long as the *Gospell* did please them, they heard it with joy, that pleased them well. Yee know *Luke 4.13.* joy is a very pleasing thing, and then they could be forward to professe it. A signe it was in them, but in time of *affliction and persecution*, nay now the *Gospell* did not please them, and therefore they *fall off*. So thou canst love a child of God as long as he please thee, nay thou canst commend him for his holiness; O its a *credit* to thee to be acquainted with such a one. But when some thing does not please thee, then thou canst hate him in thy heart; all these are signes it is in thee, *but thou wilt not put it forth.*

Sixthly, a signe it is in thee, because thou *6. Argu.* wilt shew it in Hell; there Dives shall shew it was in him to have regarded a godly poore Lazarus, to have respected the salvation of his five brethren: there hee shall shew it was in him to feare Hell more then he did. Then the wicked shall say; What hath pride profited us? And what have riches and meanes advantaged us? Then they shall see it was in them not to count them for hypocrites, and Fooles and mad-Men that were more religious then themselves. *Wee fooles counted their life madnesse, and wee had them in derision; and lo they are received amongst the Saints, Wisd. 5. 3, 4, 5.* And therefore it is in thee, why then wilt thou not put thy selfe forth?

*Luke 16.
28.*

forth ? I say this will strike you all dumbe before God at the last day ; why would you not put you selves forth ? And how do you *stand lazing and idling out the dayes of your owne peace !*

No excuse
will serve
impeni-
tent sin-
ners turne
at the last
day.

Yee cannot have any one excuse.

First, Yee cannot say *no body hired you* ; Indeed the carefullest servant in the World must of necessity be idle when none will imploy him ; why stand you *here idle all the day long* ? No man hath hired us Lord, *Math. 20. 6.* marke they have an excuse that they were never hired into *the Vineyard*. That was more necessary idlenesse ; but you have beene hired ; nay you were *hired very earley in the morning*, and therefore why stand you here idle all the day long ?

Prov. 14.
23.

Secondly, now thou art in Gods Vineyard, thou canst *not say I cannot professe*. I cannot profit by hearing, nor profit by praying, &c. Thou canst not say so ; for why dost thou not labour ? in all labour there is profit. Never did a man labour but some profit or other hee did get ; but thou wouldst not labour, but thou stoodest lazing and idling. Faine wouldst thou be saved ; faine escape Hell and damnation, and oh that this were to labour for it. Like the sluggard that desireth a harvest, and yet is idle ; *O utinam hoc esset laborare* ; Hee lies loytering and playing, and oh that this were to labour ! Oh that this were to plough and to sow ! If his Bed were the Plough, and his Pillow the Teeme,
he

hee would then drive it well? So dost thou, *utinam hoc esset resipiscere*, thou goest on minding the things of this life, carking and caring &c. *Utinam hoc esset resipiscere*. O that this were to repent, and this were to go to Heaven! thou art negligent of Prayer and Faith and holinesse, *Christ Jesus save mee*; Thus cryes the drunkard, *Christ save mee*, and thus the worldling, *Christ Jesus forgive mee*. Thus like a sluggard thou wishest; O that this were believing and serving of God. Like the sluggard I say, O that this were to labour; thou mightst profit if thou wouldst labour; *in all labour is profit*; but thou wilt not labour, and therefore inexcusable. O what a speechlesse creature shall thou be before God at the last day! This is the second ground of the Doctrine; The reason why a wicked man does not turne unto God, is not because hee cannot, but because hee will not. I say the ground of it is this.

Every wicked man is slothfull and negligent.

Stirre up your selves yee whose heart the Lord hath awakened; Though the *wicked bee slothfull*, will yee be slothfull also? O what infinite reason hath the Lord to correct us, every one of us all? *How wofully slothfull are our hearts*! I cannot master my unruly heart sayes one, and I cannot cast out this same hard hearted *Devill*; Thus wee say like the *Disciples of Christ* wee could not cast him out. O faithlesse Generation, how long shall I bee
with

Mar. 9. 19. *with you sayes Christ. Cannot cast him out? Why? hee could go out by Praying and Fast- ing; So these sanie distempers of heart, these frozen-hearted Devills would go out soone e- nough by Fasting and praying; but Oh wee are so lazy thereat, and so cold and so dead and so drowfy, wee doe not take paynes. There is teaching in abundance, and why can- not wee learne? There is misery enough on the Church, and why cannot wee mourne? There is woe enough a comming, and why cannot wee provide for't aforehand? God will whip out these lazy weedes out of us, if wee belong to him; O it provokes him! as Vineger to the Teeth, and smoke to the Eyes, so is the sluggard to him that sends him. Ah thou lazy drone; this 'tis to send a leaden-heeld drone of ones errand; it makes the Master looke as fowerly on him, as if hee had drunken a Parringer of Vineger. So beloved, this our sloth to good things it does deeply provoke God; there is many a mercy wee lose, because of our sloth; many a grace wee never attaine, nay many a crosse and many a trouble do wee get by reason of our sloth. Oh let us stirre up our selyes, and blow up the sparkes that are under the em- bers, or else it will be evill and bitter, that God will make us to suffer. And you that live in your sinnes, let mee tell you; yee can never looke for mercy except yee shake of your sloth; yee may desire to be converted, and pardoned and saved, and so forth; but the soule of the sluggard desireth and hath not. But the diligent shall be made fat. 'Tis the diligent, the diligent only*

Prov. 10.
26.

onely that shall be fatted with grace; but yee may desire all dayes of your life, but yee shall never have grace, except yee take paines. Nay your owne raynes shall torment you in Hell; Oh how did I idle out my time, and let slip occasions; and I could die, and I would to hell, and I would not do otherwise, and woe is mee that ever I was borne, &c.

The Third Ground.

A wicked man will not set himselfe to use all the meanes that hee may.

HE is not onely slothfull in the use of the same, nor onely will he not do as much good as hee may, but also hee will not so much as use the meanes constantly in any fashion. I cannot saith hee repent, nor be such a new creature as you talke of; Why then wilt thou not use the meanes? This makes thee inexcusable. All the whole World both godly and ungodly have a cannot; indeed the ungodly their cannot is larger and beginnes sooner, but the godly their cannot is much lessened, and beginnes further off. The Lord inables them to go further then all the wicked of the World; but beyond that there beginnes their cannot. I say all the whole World have their cannot; I call that the meanes of grace, which is between their Can and their cannot. As Prayers and hearing the Word, and studying, and meditating, &c. The Lord seeing all men in their

E

cannots,

*Liberum
arbitrium
liberatum.*

Col. 4. 6.

cannot, hath appointed such meanes as they *can*, whereby they are to seeke unto God, to do that which they *cannot*. Now a child of God whose *cannot* is in some measure *bealed* by grace, hee can pray in faith, and heare in faith, &c. And therefore Prayer in faith, *hearing* Gods Word in faith, &c. are his meanes to get more; hee cannot obey more, nor believe more, but he uses these meanes that hee may. But a wicked man his *cannot* is larger, hee cannot pray in faith, and do these in faith, and therefore the *faithfull doing* of these duties are not his meanes. I cannot do so sayes hee; No, but thou mayest set upon them all, and do them in as good manner as thou canst; that is *thy meanes*. Though thou canst not pray in faith, yet thou canst set up constant *Prayers* in thy Family though, *such as they are*; Thou canst not *conferre with* grace, but thou canst conferre *about* grace every day; thou canst not repeat the Word to thy Household in faith, but thou canst repeate it, in as good a manner as thou art able, *that is thy meanes*. Now if thou wilt not use the meanes thou stickest at a *will not*; and when thou dost *perish* thou must thankethine *owne will*, thou stickst at a *will not*. The first question Christ askes thee is this, what canst thou do? As when the sonnes of Zebedee beg'd to sit one on the right hand, and the other on the left, this they could not, except God did vouchsafe them a new gift. But what can yee do? sayes Christ, are yee able to *drinke of the Cup that I am to drinke of*, and bee *Baptized with the Baptisme that I am Baptized with*?

with? Wee are able say they, *Mat. 20. 22, 23.*
Ye shall indeed drinke, &c. Marke, he puts them
to do that which they can, and then bids them
leave *that which they cannot unto God.* I say the
the first question Christ askes thee is, what
canst thou do? I cannot be a Saint, Lord help
me to mercy, &c. Yea but what canst thou do?
Canst thou not use these and these meanes,
I appoint thee? *If thou wilt not do them, neither
will I helpe thee.* This is the nature of meanes
to be a meanes to that which *one cannot*; A
child of God can pray in faith, but hee can-
not master such a lust, and therefore hee pray-
eth in faith that he may. Hee can heare the
word preached in faith, but hee cannot get
his heart to it as hee would, and therefore
hee heareth in faith that hee may. Doing
these in faith are the meanes; now this is not
the meanes of the wicked, for they *cannot do
any thing in faith*, but their meanes is to set
about them at least that they may. I cannot
pray in faith sayst thou, yea: but thou canst
set up constant Prayers in thy Family though,
such as they are; thou canst not cast off thy
finnes in faith, thou mayst cast them off though;
a godly man may do these things in faith,
and therefore *that is his meanes*. But that which
is his can is *thy cannot*, and that *which is his* Note
meanes thou must use meanes unto. Thou must
pray that thou may pray in faith, repeate the
Word that thou mayst repeate it in faith; re-
forme thy life that thou mayst reforme it in
faith: and seeke the Lord that thou mayst seek
him in faith. Now if thou wilt not set upon
the

This confounds the Helena, of the Arminians.

the meanes, thou stickst at a will not; I confesse here is the difference, *the godly have a promise upon their using of the meanes, they using them in faith; but thou hast no promise, yet who knows what God may do?* As the King of Nineveh said, lets cry mightily to God; lets cast away these and these sinnes, *who knows if God will turne and repent?* Jon. 3. 9. hee had no promise, hee could not tell whether God would forgive. He would set upon the means, hee would cry mightily; and it hit well; *for God spared the City*, if thou wilt not set upon the meanes, thou dost wilfully perish; and here I cleared two things, 1. That God appoints every man the meanes that hee may use, *hee may use those meanes that God commands him as meanes*, 2. That if hee will not, hee does wilfully perish.

Arguments to prove a wicked man may use the meanes that God appointeth as meanes.

I cannot heare the preaching of the Word sayest thou; I am deafe, I cannot heare Sermons, then that is not thy meanes; reading which thou canst, and meditating which thou canst is thy meanes. Every man may use the meanes that God does appoint him as meanes.

1. *Argu.*

Media.

First, because its the very nature of meanes to come betweene ones can and his cannot. and therefore they are called *media*, because they come in in the midst betweene a mans can and his cannot. By what meanes may I go up to *Lou-*
don,

don't flying in the Aire is not my meanes. No, that is a Birds meanes and not mine, for I cannot do it; but my meanes is going if I have legges: or riding, if they be not able; or carrying, if I cannot ride. Every mans *mediu*s come in betweene that which hee *can* and that which hee *cannot*, and he is to use them, that, that which he cannot he may be *inabled* to do.

Secondly, because God does not exhort men *2. Argu.* like a company of stockes and stones, but as men that are edifyable by his words. If there were no meanes they could possibly use, they were like stockes and stones. If they had no eares as meanes to let it in, no *understanding* as meanes to conceive it; no power of *willing* at least to set about it, then wee should preach to a company of stockes. There must be some meanes propounded, that men are inabled to use (though by any power of their own they cannot do it graciously) or else as good preach to a company of stockes. Now God protests hee drawes men as men may be drawne; *I draw them with the cords of a man. Hos. 11 4.* That is with such cords as a man may be drawn *with*; not like a company of stockes and of stones; if yee have but the carnall reason of a man, these cords they would draw you. God drawes you like men, with the cords of a man; indeed in the *quickning of the heart*, and in *points of repentance*, a man is no more active then a stone. But when he drawes you to the meanes, hee drawes you like men, and therefore ye may come if ye will, and if ye be but men, these cords are cords to draw men.

3. Argu.

Thirdly, *because Gods anger is very reasonable*, when a Master is angry with a servant, that may do a thing and yet will not, wee call his anger a very reasonable anger. I know Gods anger is very reasonable, for things which thou canst not; because once hee gave thee power; but when hee commendeth the meanes, now his anger is very reasonable. Wee our owne selves count this anger very reasonable in the like case; *what will hee not do it?* No not use the meanes for to do it? Would not this anger any body? Say wee so for these things take comes the wrath of God upon the children of disobedience, Eph. 5. 6. That is for adultery, for fornication, for vaine words, and vaine hopes to be saved, for these things comes the wrath of God upon the children of disobedience. Hee does not say for not being renewed, for not being converted, but for these things comes the wrath of God forth. He's angry for that, but his wrath comes generally forth upon men for these things; *because they will not use the meanes*; They will not give over those sinnes which are the hinderances to conversion. This is very reasonable; if a man were not able to do it, there would be some shew at least of unreasonableness in Gods anger; but there is not any shew of unreasonableness in his anger, when men will not buckle to the *meanes which they may*. When God commanded the Egyptians to submit and be humbled, they would not; he commanded them at least to use the *meanes*, so let his people go, and they would not. You shall see how the Text sayes his anger now was very

very reasonable; there is a sweet phrase, *Psal.* 78.50. *Hee made a way to his anger*; in the Hebrew 'tis hee weighed a path to his anger. Hee weighted it in a ballance; marke how reasonably and proportionably God is angry. Hee puts his anger and mens finnes in a ballance, and weighs out the right measure of anger. When a servant forceth a Master to be angry whether he will or no, hee cannot complaine his Masters anger is unreasonable; hee may go of his errands and he will not, he may do this busines and hee will not; if hee cannot do the businesse it selfe, yet he may use the meanes, and he will not. Now his Masters anger is very reasonable, because hee forceth him to be angry; as the churning of Milke bringeth forth butter, so the forcing of wrath bringeth forth strife. *Prov.* 30.33. Hee does even charme his Masters passions, and hee forces the same, as a charmer forcing the Milke to become Butter, so hee forces ones kindnesse to become anger; and therefore the anger is very reasonable. So God is very reasonable in his anger; wilt thou not use the meanes to be quickned? Suppose thou canst not quicken thy selfe, but wilt thou not see about the meanes? This churche is the Lords anger, and his anger is very reasonable.

Fourthly, *Gods offer of his Kingdome to the wicked is serious*; if they were sencelesse and quite dead, and could do nothing, his offer were not serious; should a man offer a hundred pound to a dead carcasse, here is a hundred pound for you, if youle take it, i'll give it you.

This offer were not serious, because the dead carcassee is not able to stirre, but is sencelesse. True, in matter of conversion it selfe, a man is as dead as a carcassee. Nevertheless hee is not absolutely a dead carcassee to all use of the meanes; hee hath the life of nature, and reason, and of sence, and therefore when God offers his kingdom in the meanes, this offer is serious. Turne you at my reproofe, behold I will poore out my spirit unto you, Prov. 1.23. Hee speakes there even of reprobates and all, and hee seriously offers them his spirit, and therefore they might have gone about the meanes, but they would not; *vocatio dei est seria*, as our Divines do all say, and therefore the meanes hee appointeth may be used.

5. *Argu.* Fifthly, because Gods reproofes are very equall; should a man reprove a crippe for not running, this reproofe were not equall, because hee is not able to do it. I grant when God reproves the wicked for being sinfull, such reproofes are all equall: though they be not able to be without linne; but then equality is grounded upon something before, namely upon their voluntary apostacy and inability in Adam. But when God reproves them for not setting about the meanes, his reproofes then are very equall, and the equality is grounded upon their wilfulness present; will yee not feare mee? sayes God; I do this and this; marke his reproofe is very equall. God reproves Israel for not observing his Statutes, saying the Statutes of Omri are kept. Mic. 6. 16. You can observe his statutes, why cannot you set about mine? hee sets

Note,

sets up a Temple, you can go constantly to it; why cannot you go constantly to mine? The reproofe was very equall. If thou wilt not set upon the meanes, thou art most equally condemned. I cannot preach so often as some do, nor be so much resident as some are. No? Why wilt thou not give over one of thy two livings then? Thou art able to do that; if thou wilt not set upon the meanes, thy condemnation is equall. Thus I have confirmed this first point, namely that the wicked may use those meanes that the Lord commands them as meanes.

In the second place I shewed that this being thus, thy condemnation must be wilfull if thou wilt not use all the meanes.

Arguments to prove it.

First, *The Lord will not helpe that man by a 1. Argu.*
miracle to go that hath legges to go and will not;
Thou sayst thou wouldst faine go to Heaven; tell mee what legges hath God given thee? What meanes hath hee lent thee? If thou wilt not use them, the Lord will never helpe thee without. Had the Israelites had any meanes to have gotten over *Jordan*, as Ships or Barkes, Boates, or Bridges, or Fords, and they would not, hee would never have helpt them over without. You know the Lord parted the waters, *Josh. 3. 13.* but if they had refused the meanes, hee would not have kept them on this manner without: if they had food sufficient in the *Wildernesse* to eate, and they would not, hee would not have rained food downe upon them: had

had they had Shoemakers and Drapers, and cloath sufficient to come by, and they would not, he would never have *miraculously* have helpt the garments from wearing. Its a tempting of God, when thou hast the meanes and wilt not be diligent in them, to desire God to help thee without; thou wouldst have thy children Gods children, thy family Christs family; then *use the meanes*. Set up the constant invocation of Gods Name, Morning and Evening among them; set up *Reading*, set up *Catechising*, and every good thing: or thou canst never expect it. Wouldst thou be holy, and heavenly? then use the meanes; Talk of Heaven in thy meetings, reason about grace, inquire of good soules And how may I come by an humble heart? How may I get faith, and be *lead by the spirit*? If thou wilt not be constant in the use of the meanes, all thy prayers to God are nothing but temptings. Thou art troubled with by thoughts, thou sayst thou wouldst faine be delivered therefrom; then use the meanes, be not so long without God every houre, pray every day oftner, strive in the duty the harder, if thou wilt not use the meanes, God will never helpe thee without. Thou art full of thy doubtings, thou sayst thou heartily desirest to be freed; then use the meanes, or thou liest: give over thy *broad walking*, thy *broad acquaintance*; those that have no more holinesse in them then the stock are thy bosomest friends; if thou wilt not use the meanes, God will never assure thee without, nor convert thee without; if *Dives his five brethren will not heare*

Moses

Note:

Moses and the Prophets, they shall have no miracle from the dead, Luke 16. 18. if God lend thee the meanes, hee will not save thee without.

Secondly, God will not bate a farthing of the 2. Argu. price hee sets thee at; when a Tradesman hath once set his lowest price, hee will not goe lower. Now the use of the meanes, are Gods lowest price, the Lord will not bate a farthing of that; wherefore is a price put into the hand of a foole, Pro. 17. 16. the meanes of grace are this price, and the price is in thy hands, when the Lord vouchsafes thee the meanes, heele not bate thee a farthing of this price. He sets this price on his mercies and graces, thou must use all the meanes; not as though grace might be valued; no it exceedeth all prices, or as though grace were not free. Yea, its free and without price: its fit though that this price should be set upon the almes, that the proud beggar should choose to receive it; if thou wilt not give the price that God hath put into thy hand, thou art worthy to misse it; I will give so much, and labour so much, and pray so much, and reforme so much. No, no; that will not do, Christ will have rother odde penny too; thy filthy speaking must off, and thy base passions and old curses must off, heele have thee stoop to all his holy meanes; wouldst thou have it cheaper? Mine owne children and Saints never had it cheaper. Not Abraham, Isaac, nor Jacob, nor Paul; they were faine to use all holy meanes, to abandon every lust, to set up every duty, invocation in their families meditation

meditation in their hearts, examination in their consciences, holy communication in mouthes, none of my Saints had it cheaper. And thou makest a mock of them for praying so much, and professing so much, so much hearing, and so much gadding after Sermons, &c. Well, well, i'le not bate thee one duty, nor one lust, nor one carnall desire, i'le have thee *set about all or thou shalt never have mercy.* Yea, but I cannot finde in my heart to put up this, nor to be abridged of this, and shall Christ and thou part for one single farthing? Perish then, and go and thanke thine *will for it in Hell. God is resolved upon this price, and this is the lowest.*

3. *Argu.* Thirdly, *God will never be brought out of his walke, thou canst never looke that God should come out of his walke to shew thee any mercy, or give thee any grace.* Now the way wherein God walkes is the *meanes of grace and of salvation*; There thou must looke for God, or thou canst have no hope for to finde him. Suppose a poore Petitioner should come with his petition to the King; he can never looke to have the King come downe hither to Rochford to to grant it him; No, hee must go up to the King. The King is at Court at *White-Hall*, and there he may have him; if he will not go thither, he is wilfull, and if his petition be not granted he may thanke his owne will. So thou canst not looke to fetch God out of his owne walke, the *meanes of grace and salvation*, endeavour to obey him, prayings, cryings, seekings, &c. These and the other meanes of salvation are

Note.

his walke, these are the wayes wherein they must wait to finde God, if they would have him; *in the way of thy judgements have we waited for thee. Isa. 26. 8.* There the godly wait for the Lord, in the way where his walke is; *hee will not bee spoken with, but onely there in his walke.* If thou wilt not seeke him there, thou mayst thanke thine own will, if thou missest him; yee that are negligent to hold out in Gods wayes, yee can never looke to finde mercy while yee live. Pray for mercy, and cry for mercy, and grone for mercy, yee must looke to perish without it, if yee will not seek it in his wayes; youle seeke him in *some*, but you will not seeke him in *all*; assure your selves then you shall *misse of him*, do you thinke the King will come to you, to grant your petitions? you must go up to him, and take him where hee is to be spoken with. *God will not be spoken with but onely in his wayes; the Jewes received Sacraments enough, every meales meat, is as a new Sacrament in the Wildernesse, afterwards they prayed prayers enough, but I will not heare you sayes God; neere tell mee of your seeking for mercy, wash you, make you cleane, put away from you the evill of your doings, learne to do well; come now and lets reason together; if your sinnes be a red as Scarlet, I'll whiten them.* Now heele be spoken with, if *Isa. 1. 18.* you wilt come hither; What not erect his feare up in his family? not give over thy base carnall consorts? keepe such disorders under thy rooffe? and in thy life sweare still? and give place to the Devill still? cursed passions still?

mock

mock at my children still? Dost thou walke in these wayes, and hope to finde good? No; as good cut off a doggs neck as give him sacrifice of prayers, as long as you walke in your own wayes. *Esay 66.3.* you must seeke him *in the wayes that hee walkes in*, and not *chuse your owne wayes*, heele never come out of his way for any of you all; what shall I do Lord? *sayes Saul*, he would faine have spoken with God there. No, no; go to *Ananias*, &c. if thou wilt not seek him in his way, thou art well served if thou missest him.

I beseech you consider this point, you can never looke to be saved, except youle set your selves to *do what you may, and use all those meanes* that you may; for though the use of the meanes does not save you, yet they are the way; though not *causa regnandi*, yet *via regni*; and if you wil not constantly use them, you can never have his Kingdome.

Reasons of it.

First, because Heaven is an end, and an end can never be gotten without meanes; the end is eternall life. *Rom. 6. 22.* eternall life is an end, and therefore except the meanes be all used, you can never attaine it.

Secondly, God hath annexed it to the meanes, all Heaven and Earth can never separate them; either use all the meanes that God hath appointed, or else hee hath decreed it; yee shall never be saved. When he hath once appointed these and these shall be your meanes, these shall you use for't, yee shall never be saved without

without them. When God hath appointed their abiding in the ship a meanes of their escape, you shall see what Paul sayes, except *these abide in the ship, yee cannot be saved. Act. 27.* So tis for Heaven, except ye abide in the meanes, ye cannot be saved.

Thirdly, *Every soule must give an account before God, how hee hath used the meaners,* Whether hee hath used them all yea or no. And according as the account is hee can give, so shall his judgement be. God hath sworne this, as I live saith the Lord; God hath pawned his owne life upon this, that thus it shall be. As *I live saith the Lord, every knee shall bow to mee, and every tongue shall confesse to God, everyone of us all shall give an account unto God,* Rom 14. 11. 12. every one of us, God will exempt none, wee must all be brought to an account for these things; will not thy heart bow to it? As I live sayth the Lord; I'll make every knee bow to it; I'll make you bow or I'll breake you for ever; as good do it as not, for ye shall give an accompt whether ye have done it or no.

Fourthly, beloved, *God will not set up another dore into Heaven for any man in the World;* either come in at this or you shall never come in. Heele never make another Bible; either be ruled by this or by none; Heele never chalke out another way, either go this way or chuse and perish in thy wilfulnesse. The drunkards way shall never be his way; the worldings way shall never be his, nor the lazy Gospellers his, nor the carelesse professors his, hee'll never change

change wayes, nor are my wayes your wayes,
Esay 55.8. you must amend your wayes. *Jer.*
7.3. and come into his way, or yee shall never
escape the evill to come; can there be any rea-
sonabler way then this?

Proofer.

First, *Some of the meanes that God hath ap-
pointed you may do them without labour*. you
may do them with ease; do but say I will, and
it is done. What labour is it to say, compa-
ny-keepers shall not sit drinking in my house?
There is nere an Alehouse in your Towne,
but if they will, may root out disorders from
their houses, their owne wills do destroy
them; Its no labour in the World to do this,
and will ye not do it? *perish then and thank your
own will.*

Secondly, *Some of the meanes that God hath
appointed, are easier then them*; onely that you
would give way to another to do them; may
be, the wife would have prayers in the family
if the husband would give way. The *Mini-
ster* would teach you if you would give way;
The Lord Jesus might worke many things in
you, if you would give way; this a lesse then
to will. You that have good Wives, who
would reforme sundry things if you would
give way, &c. I beseech you apply it particularly
to yourselves, your ruin is wilfull if ye yeild
not, and will not give way.

Thirdly, *Some of the meanes are yet easier*, for
some of the meanes of grace are better for you,
even in your worldly and carnall respects. You
say, that's the easiest of all for a man to fa-
vour

your himselfe, and his flesh. As for example the reforming of your gaming, dicing, carding in your Innes, your drunkenesse and bezeling o're the pot, your pride and your gawes, and the like; would not this favour your purfes, and be more agreeable to your very carnall respects? And therefore you that do *not* reforme these, you pluck wilfull perdition on your heads.

Fourthly, some of the *meanes of grace*, its harder to omit them then to use them. Many of you meet with more hardships in the omission then you could light upon in the practice of them; I need not instance, the particulars are very familiär.

Fifthly, *Some of the meanes of grace*, be they hard, yet they are but hard; they are not impossible for you to use; They will aske no more then a little labour and diligence, and therefore omitted only by reason of *will-nots*.

I hope by this time you see clearely the truth of this ground. If yee will not set your selves to use the *meanes of grace and salvation*, when yee die, you must needs lay the blame on your wills; And why will yee so? Why will yee die O house of Israel?

But notwithstanding the evidence of this truth; *The wisdom of the flesh which is enmity against God*, fills carnall mindes with many objections against it; from all which I shall endeavour to vindicate it, by answering them all in order.

1 Cor. 2. 14. where the Apostle makes a different cause of a naturall mans cannot, and his does not; when he speakes of his cannot, hee tells us the cause of that is, because grace is spirituall and he is carnall: Neither indeed can hee, because they are spiritually discerned; but when he speakes of his does not, you see he alledges a different cause of his does not. The naturall man does not receive the things of the spirit of God, they are foolishnesse unto him; He counts them all foolish; He is so wilfull in his own carnall reason, that he counts it folly to deny it; thou canst not do thus and thus dost thou say? Why then wilt you count it folly to do so? when a man crosses thee of thy will, thou countst it folly to put it up; I were a foole if I should be so precise as some be; I were a foole if I should not suffer a little disorder in my house, as long as I gaine by it. This is meere wilfulnesse; this, and not a cannot, is a cause of thy doest not. Thou canst not indeed because thou art carnall, but thy cannot is dead and not operative; thy will is the cause of thy does not. Like the wilfull blind *Cecus est et blinde man*, Hee was blinde and would not open his eye-lids. He could not see, but his *palpebras claudis.* cannot lay dead, for hee would not open his eye-lids; his cannot is not operative till he will open his eye-lids. If he could see, yet he could not till he would open his eye-lids; so thou wilt not open thine eyelids.

Secondly, the Scripture speakes of a deliberate cannot, when a man cannot do a thing, only because hee cannot finde in his heart to do it.

Thou canst not repent of this and that sinne and forsake it, the truth is; thy cannot is this, *thou canst not finde in thy heart to forgoe it.* Such a coulse is so profitable and pleasing to thy flesh, thou canst not finde in thy heart to abandon it, thou canst not finde in thy heart to be friends with such a one; to part with thy vanities, or to abridge thy selfe of thine angry speeches when thou art stirr'd, &c. Thou canst not finde in thy heart to do it. As the *Jewes, you cannot believe,* sayes Christ, because *ye seeke honour one from another.* *Joh. 5. 44.* they would feine be well thought of, of all their acquaintance, and therefore they could not *finde in their heart to believe in Christ.* Oh that would make thee to be out of favour with the *Pharisees*, and to be counted basely of in the World. Therefore they could not finde in their heart to believe; now this is no excuse; thou canst not turne unto God, thou canst not find in thy heart to part with thy lusts, this is thy cannot.

3 *Cannot.* Thirdly, the Scripture speakes of a *judiciall cannot*, as a rogue cannot go, because for his *loytering the Magistrate hath lockt him in the stocks*; This does not excuse thee one jot, shall the villaine be wilfull in his loytering, and then complaine of the Magistrate that he is not able to go about his worke? I cannot go about my worke sayes hee; and who bad him be so idle as not to go about it, when he might? Thou hast gone on may be wilfully in thy sinnes, and now the *Lord hath inflicted a judiciall cannot* unto thee. Thou canst

canst not come out of thy sins, nay the Lord hath cast this cannot upon thee in judgement; he hath set thee in the stocks for thy wilfull security. As the wicked Jewes they could not believe sayes the Text, because *Isaiab* sayth, *bee bath blinded their eyes, and hardened their hearts,* *Joh. 12.39,40* could they excuse themselves for their cannot? No the Lord had set them in the stocks for their wilfullnesse and security? They could not believe, for they had wilfully provoked the Lord to cast this cannot upon them in judgement.

Fourthly, the Scripture speakes of a com- 4 Cannot.
pounded cannot. A cannot in *sensu composito* as we call it; a cannot in a compounded sence. As a drunkard cannot tender his family, his poore Wife and children, No; *as long as he lyes blowing* on the Alebench, he cannot, in a compounded sence he cannot. *Aristotle* sets it out by sitting; he that is sitting cannot walke, that is as long as he is sitting he cannot walke. As *Impossibile est sedentem ambulare.*
Christ sayth of a carnall man *bee cannot bee my Disciple*; he cannot in a compounded sence, he that commeth to mee and hates not father and mother and wife and children, yea and his owne life, cannot be my Disciple. *Luke 14.26.* he cannot indeed as long as he stands upon these termes, My father will not love me, and my mother will not like me; if I should be one of your Disciples, my friends would not owne me: I must do as I do or I cannot keepe my wife and children. Indeed as long as thou standst on these termes thou canst not be a Disciple of Christ; thou canst not in a compounded

ded sence ; but if thou wouldst divide it thou mightst ; *no man can serve two masters, Mat. 6.24.* marke compound them together and he cannot. But if he would give over one, he might serve the other ; thou canst not thou sayest. No ; I yeeld thee in a compounded sence thou canst not , *thou canst not as long as thou art thus carelesse as thou art, as long as thou favourest thy selfe in such and such lusts, thou canst not ; The compounding of thy security and lazines with Religion,* that is the reason why thou canst not , this is it that makes our prayers hard, and our repentings hard , our believings and all our performances hard ; because we would faine be compounding. We have much adoe to pray, our hearts can hardly be brought to wrastle , much adoe to be humbled, our wile will hardly stoope ; if it were not for *these compoundings, these duties were easy.* And what excuse hast thou hence ? none at all, for its a cannot onely in the compounded sence that thou makest it.

Nepa

§ *Cannot.* Fifthly, the Scripture speaks of a *bumbling cannot*, a cannot not to bolster thee up in thy excuses, but only to humble thee, that thou mayest be driven out of thy selfe unto God. A servant cannot live except it be his Masters pleasure to take pittie on him ; Is this any pretence to him to anger his Master ? or to be negligent of his Masters commands ? nay rather it forceth him to be so much the more carefull to obey him, and to be humble before him. So the Scripture sayes that thou canst not without God, except God shew mercy on thee , to convert thee

thee and save thee, thou canst not be accepted of him. *All this is to humble thee, not to helpe thee with excuses.* Tush I cannot do as his Ministers do bid me, I cannot mortify these sins, I cannot be so strict, this is too much precisnesse you speake of. *O murmur not, this cannot is onely to humble thee; murmur not among your selves.* No man can come to mee except the father draw him, *Ioh. 6. 43. 44.* This is no reason why thou shouldst murmur or cavill, or be stubborne as thou art, thou canst not come at Christ except the father take pity on thee to draw thee. Thou hast so much the more reason to be humbled, and not to go on wittingly and willfully as thou doest. Canst thou not be holy, and saved, except he be pleased to pittie thee? in what a wofull case then art thou to provoke him as thou dost? So much shall suffice for the first Objection, drawne out of the Scripture.

The second thing thou objectest, is thy willingness; thou wouldst as thou pretendst, but thou canst not.

I answer thee for this.

First, may be its the *will* of thy conscience, 2. *Object.*
and not the *will* of thy heart; thy heart is carnall and unacquainted with God, and so its
contented to be, only thy conscience would
have thee grow better and more heavenly; but
thy heart will not yeeld; and therefore all thy
willings are nothings but *deludings*; they are
only the willings of conscience and not of thy
heart. Thou art chafing and fretting every
foot, thy conscience tells thee thou shouldst

not, thou art praying carnally every day; when thou hast done, conscience sayes thou shouldst pray holier then so; *conscience would, but thou wilt not*; conscience would have thee get assurance for Heaven, but thou wilt not be at the paines. Alas, this makes thee inexcusable, for now thou *condemnest thy selfe*, and yet *wilt sinne*; thou art inexcusable O man who-soever thou art that judgest, for *wherein thou judgest another, thou condemnest thy selfe*. Rom. 2.

11. marke, when a man condemneth himselfe he is then inexcusable. (I do not now quote it for the particular the Apostle does instance in there for judging another,) for the truth is the same, whatsoever sinne we do instance in, the truth is this that *Paul* grounds his speech on. *Hee that condemneth himselfe in a sinne, and yet will go on in it; that man is inexcusable*. What now hast thou gotten by thy plea? thou wouldst, thou sayest; this makes thy sinne to be worse in that thy conscience would, and yet for all that thou wilt not.

Note,

Secondly, may be *its a copulative will*; thou hast a will to repent and be godly, but it is with a copulative will. *Repentance and some lust, godlinesse and some lust*; thou wouldst faine please the Lord and thine own lust too, be religious and proud too, believe in Christ and covet too, and be vaine too, &c. Thou hast a wi'll, but it is a copulative will, to serve God and do this too; Pish, cannot I serve God and do this too? No, no; *this same copulative will is a flat contradiction*. Couple light and darknesse? *Christ and Beliall*, 2 Cor. 6. 15. Its a

con.

contradiction to imagine to couple them, for they cannot possibly be coupled. And therefore this same copulative will is nothing but a mockery, and the truth still is this *thou wilt not?*

Thirdly, May be thou hast a *woulding will*, *this is no will, but onely a velleity*; so thou hast a woulding will. I would do as well as any other but I cannot; to speake properly this is no will, for its onely that will wherewith *fooles* will things *impossible*; I would I were at *London*, with a *wish* sayes he; I would I could flie as well as an *Eagle*. These things are impossible, and therefore its no will, but meere toly; thus may be thou wilt grace, I would with all my heart I could do as God sayes, *God knowes my heart, my will is good*, I would be better then I am; And yet thy conscience can call for something or other to be mended, and thou wilt not. This is an impossibility, and therefore no will; like the foole that would sit in his chaire, and I would I were at *London*, he would faine be at *London and sit still*. So thou fittest at the same passe, *I would I were in Christ*; thou wouldst faine be in Christ, and yet thou art loth to stir out of that base temper thou art in. This is an impossibility, a folly and no will; *woulding and no willing*. I grant the Saints of God have their wouldings, and their would does go further then their wil; *their wil is absolutely set to be holy*, and they would be holy. Their will is deeply to be humbled, and they would be deeper; *their would is grounded upon a will*, they will in some measure and they

Lazy velleities no will.

Note.

they would go further. I will, oh that I could will more. But thou that liest in thy sinfull estate, *thy would is pure folly*. A would grounded upon a will not is foppish; the *Saints would is grounded upon a will; but thine, the roote at bottome is this thou wilt not*.

When carnall men can discover no other blessing in the Saints, then they charge them with hypocrisy.

Fourthly, may be thou hast a generall metaphysicall will, but to come to particulars, there thou wilt not. I hate the Saints of God? God forbid? I'll never hate them while I live; and yet come to this Saint and that Saint; *him thou wilt hate; him?* Hee is the veriest hypocrite in the Country, and keepes more adoe then needs. Thus thy will is good to a company of metaphysicall Saints in the cloudes; but those that are Gods Saints in particular, thou mockest. I be stubborne against the Commandements of God? I will not be stubborne against them; yea but *this and that Commandement thou wilt not observe*. Thou wilt not thinke best of them of whom thou shouldst, nor take up that carriage in meetings that thou shouldst; thou hast a good will to the Commandements in affection, but thy will stands against the particulars of them. Generalls are but Notions, when they are abstracted from the particulars. And therefore thy will is but a Nation; the will when it willethe indeed, willethe particulars, this particular duty, this particular Ordinance. Indeed good in the general is the object of the will, but when the will comes to will in the exercise of it it pitcheth on particulars.

Fifthly, thou hast no true will, I speake still to the carnall, I say thou hast no true will, because

because if thou truly didst will, thou couldst; if thou didst truly will to believe, and will to be a new creature, thou couldst; for the will it hath *potentiam executivam*, so far as it will, &c. It hath an executing power to go so far as it will; if thou didst truly and really will to speak holy, thy will would make thy tongue to put it in execution. If thou hadst a will, thy will would command execution, *my tongue shall speake the praise of the Lord* sayes David, *Psal.* 119. 171. 172. *my soule it shall prayse thee* vers. 175. I grant the woulding of the will goes further then all execution can go, *to will is present with me, but how to performe that which is good, I finde not*, *Rom.* 7. 18. I quote this place the rather because many wrest it to their own destruction. Oh sayes a wicked man, I have a good will, I would as *Paul* sayes, *but I cannot performe*, thus men misinterpret this place; for looke how far *Paul* would, he could performe, for the will hath *potentiam executricem* and an imperative force over the man. What he did will, he did performe, he performed it in his heart and tongue and hand, &c. but he would draw his will forwarder then it was, but he could not, his very will was partly unwilling, hee could not indeed performe so much as he would, that is, he could not draw on his will so strongly as he would. His will was not perfectly sanctified, no Saint in this World hath any perfect completeness of will; and therefore his performance is not perfect because his will is not perfect. I say if thy will be converted to God, thou thy selfe art converted

ted to God, obedience ever goes as far as the will. And therefore if thou art *willing*, *its certaine thou art obedient*; if yee be willing and obedient sayes the Text, *Isay 1. 19.* whosoever is willing to obey, that man does obey in some measure, because the will hath power of execution, and the whole man at command. This is the reason why *Divines* say, that the *sincerity of the will is the condition of the Gospell*; wherefore if thou beest not obedient, neither art thou willing to obey, all the powers of thy soule and all the members of thy body, thy will hath an *actus imperativus* to command them. Now if thy will will not command them to yeild, thou art not so much as willing at all; if a Justice of peace should tell me he would give me a Warrant, and yet when all comes to all, he will not command his clark for to write it, nor his own hand for to pen it, I see plainly he will not. Dost thou say *I would obey Christ*, and *I would deny selfe*, why then dost thou not command thy Clerke for to write it? If thy will will not command tongue, Tongue thou shalt never talke so unprofitably as thou hast done, and Eare thou shalt never hearken after vanity as thou hast done; and thoughts, *Thoughts* yee shall never run at rovers as yee have done. *If your will were but willing, it would command your whole soule*, soule thou shalt not do as thou hast done; as *Dauids* will commanded his soule *O my soule blesse the Lord*, and forget thou not all his benefits, *Psalme 103. 2.* nay he commanded all that was in him, all that is in me, *blesse his holy name*, *verf. 1.* So if thou

thou wert willing, thy will would command all thy soule; soule, thou shalt not be so sel-dome at the throne of grace at thou art, &c. thus much of the second objection drawn from the will.

Objection the third.

But thou desirest to do it, and therefore thou dost not stick at a will not.

I answer thee, *who can tell best what is in thee,* 3. *Obect. answered*
God or thine owne heart? verily the Lord that did make it, is likeliest to know best. Now the Lord sayes peremptorily thou desirest not grace; yea and thy heart sayes it too, and the Lord heares it, though thou hearest it not; they say unto God depart from us, *we desire not the knowledge of thy wayes,* Job. 21. 14. Nevertheless because thou standest so stoutly upon it, that thou dost desire grace, I'll tell thee the reason of thy mistake.

First, thou hast *putative or thinking desires*, thou thinkst thou desirest, and therefore thou art mistaken; like *Seneca's young scholler*, that said he desired to be good. I do not say sayth he, he lies, but *putat se cupere*, He *thinks bee desires*; so thou sayest thou desirest. I will not say thou lyest, but thou thinkst thou dost so; now alas *thy thoughts are the vaineſt things in the World.* How long shall vaine thoughts lodge within thee. Jer. 4. 14. thy thoughts are very vaine, there is no trusting to them. *Naaman* thought, I thought sayth he, but how wide his thought was the story declares. *Haman* thought, *bee thought in his heart* sayes the Text, but

Vanity of
 thoughts.
 2 Kings 5.
 31.
 Est. 6. 6.

but his thoughts came to nothing but a Cal-
lowse and a Hazer. *Ishbibenos* thought, but
you know what his thoughts did come unto;
it fell fowle on his owne head, nothing is more
vaine then the thoughts of carnall mens hearts;
so thou *thinkest thou desirest*; alas thy thought is
but vanity.

Secondly, thou hast *ignorant desires*; thou
dost desire to be one of Gods Saints, thou de-
sirest it ignorantly; for when thou comest to
see who the Saints be, namely, such and such
whom thou conceivest to be strange people
and Puritans, then thou hast no desire to be
one. Thou desirest to go *after Christ*, thou dost
ignorantly desire it, for when thou seest thou
must take up this crosse, then thou hast *no desire*
thereunto; as the Prophet speakes of Christ
in the person of the wicked: when we shall
see him, *there is no beauty that wee should desire*
him, *Esay 53.2.* thou desirest with ignorant
desires before thou seest who he is; but when
thou seest who he is, thou dost not desire him.
Thou desirest his grace, thou *desirest to believe*
and repent, and to *put up injuries*, these are
ignorant desires before thou seest what they
be; but when thou seest what they be, what
the *injury* is that thou shouldst put up, then
thou dost not *desire to put it up*; what *the sinne*
is that thou shouldst leave, then thou dost not
desire for to leave it; when thou seest them, then
thou dost not desire them. When we shall see
him, *there is no beauty that wee should desire*
him.

Thirdly, thou hast *wandering desires*. Oti
sayeth

sayth one, you have a happy turne, you have good Preaching, and good meanes to be godly, and be edified. I desire to be so; but alas our Minister does not Preach, and we have a *dumbe dogge*; and I am in a very wicked place, If I were as you are, I should count my selfe happy. God knowes, I desire heartily the edification of my soule; thus thy desires *wander after other mens cases; and thou wilt not stirre out for thine owne*. How dost thou desire to be edified, when thou wilt not stir out two or three miles to be edified? Thy desires are like *wandering vagrants*, that will be everywhere wandring, but only there where they *should be*. So thy desires go roving up and down, and you are happy, and he is happy, and thou art unwilling in the meane time to labour, where and how God hath appointed thee: These are none but gadding, wandring desires; better is the sight of the eyes then the wandring of the desire. Eccl. 6. 9. thy desires *wander* abroad to a roming company of *wishes*, but thou wilt not observe that which God gives thee to see; thus much of the third objection, drawn from desire.

The fourth Objection.

*Thou resolvest and hast good purposes, but ob
thou canst not performe them.*

I answer thee, do but consider what thy purpose is, and thou shalt see how thou art *cozened*; these purposes thou speak'st of are *only voluntates de futuro*. I will hereafter take

4. Objeos.
answered.

so is better then I have done heretofore. Hereafter I will, I purpose, that is hereafter I will; alas: this will for hereafter is no will.

First, because its onely to shuffell of the willing for the present. Now the heart is unwilling to obey, and therefore it puts of the Commandment to hereafter, not for any such desire that it hath to do it hereafter, but only because it is unwilling to do it for the present. Like a man that is unwilling to lend, I'll lend you hereafter sayes he; say not unto thy Nighbour goe and come againe, and to morrow I will give thee, when thou hast it by thee, Pro 3.28. his purpose to lend him to morrow, was only because he would shuffell of the lending to day. And therefore this purpose of willing hereafter, is no will at all, but only to shuffell of the willing for the present. Thou hast the opportunity by thee, why dost thou not take it? thou hast the temptation by thee, why dost thou not resist it? dost thou say thou hast a will for hereafter, that is but a gull, that thou mayest not will for the present.

Secondly, this will for hereafter is no will, because it goes without Gods; no will can go without God. Gods will is now, he would have thee now and thou wilt not; thou wilt hereafter, but then may be he will not. He that will not when he may, when he will he shall have nay; afterwards thou wouldst faine be converted, and pardoned, &c. Lord open to me, nay but O man, when I would thou wouldst not; now thou wouldst, but I will not, thy will is
For

the grossest Self-murder.

for hereafter goes, *without* God, and therefore tis *no will*.

Thirdly, thy will for hereafter is *no will*, because thou shalt misse those *suppositions* that thou *willedst* upon.

First, *Thou supposest thou shalt have fewer temptations hereafter*. O when these troubles are over, and these temptations are over, I will; nay but O man when these are all over, *new ones will come*. And if the temptations for the present be a hinderance, some temptation or other as bad thou shalt meet with, that shall hinder thee hereafter much more, and therefore this *supposition is false*.

Secondly, thou *supposest thou shalt be fitter hereafter*; but, *qui non est bodie cras minus aptus erit*. if thou beest not fit now, much lesse wilt thou be *afterwards*; thoult be *unfitter* and *unfitter*; like meat the longer it is kept, the unfitter tis to be eaten, and therefore this *supposition is false too*.

Fourthly, thy will for hereafter is *no will*, but a *mockery*. *Antigonus o dabo, Antigonus I will give*, this is not good in *mens Lawes*, much lesse in *Gods Dabo*, I will give; this is no gift, sayes the Law. So *resipiscam, I will repent*, this is no *repentance*, sayes God; thus you see this objection is nothing, never tell me of thy purposes, thy purposes art willings for hereafter, and they are no *wills at all*.

The fifth Objection.

*Thou endeavourest and labourrest to serve God
and to be saved*

I answer thee, Alas; *Is this to labour for grace* 5. Obect.
and answered

Willfull Impenitency,

and for Heaven, when thou labourest so idly? as God sayd of that fasting; so may I say of thy labour, Is this the fast that I have chosen? to afflict a mans selfe for a day? So, is this the labour that I have chosen? To labour so as thou labourest? but I need not to insist on this plea, thy conscience is able to answer it. Thou labour? thy conscience knowes well enough thou art lazy, thou dost not labour for holiness; so then thine impenitency is willfull, and thy damnation willfull and thy ruine willfull.

To conclude then, understand all that you will not hear and obey.

First, that your *destruction is from selfe*, you cannot cast it upon God; he offers you the meanes to escape it, and you will not, *Hos. 13. 9.*

Secondly, your *destruction is most just*, you cannot alleadge severity or cruelty; no; your selves are the cruell ones. You judge your own selves unto Hell. The Lord *proffesseth the Gospell* of grace upon you, and you *put it off.* *Acts 13. 46.*

Thirdly, your *destruction is inexorable*, you have nothing to excuse you; God hath taken way all clokes of excuses, he hath offered you *saving knowledge* and you would not; a *Christ* and you would not; *good motions, counsels, threatnings,* and you would not. Your mouthes are quite stopped when you perish, *Mat. 22. 12.*

Fourthly, your *destruction is unavoidable*; if you would have relented and yeilded, there might have beene hope, but you would not. You have *hardned your necke*, and what's that but a *will not?* Therefore you shall be *despoyled without remedy*, *Prov. 29. 1.*

Fifth-

the grossest Selfe-murder.

Fifthly, your destruction is pittifull; what eye can pittie you? *Will, will hate will, though Will will hate me*, as we say; not God, nor Angels, nor Saints; no eye can pittie you. If the theife will steale and will to the Gallowse, let him go; he is no object of pity; as we say of a wilfull man, no tale can tune him to take heed, so no meanes can tune you to take heed; and therefore when you rue it, you cannot be pittied.

Sixthly, your destruction is grievous; of all plagues, none will fret more, then those which one hath wilfully puld on himselfe. You'll one day gnash your own teeth, *curse your owne wills*, banne your own hearts; woe is me, I am under the rod, and my selfe gathered it; in Hell, and my selfe kindled it. I might have prevented it, but I would not.

Now followes Application

Learne instruction then, least yee perish wilfully; reforme as much as you may, downe with all your disorders, stumbling blockes of iniquities, and all the Idols of your hearts, and cast them into the brooke Kidron. Set up good courses as much as you may, use all the means to salvation as humbly as you may; let not any family be without the due worship of God in it. Fathers, suffer not sinne on your children, nor Masters on your servants; lie not, sweare not, covet not, omit not the exercises of hope, least yee justly, inexcusably, unavoidably, pittifullly perish, and so reprove your own wills for ever by Tophet; as David then

1 Use.

sayd unto *Salomon*, after hee had set him businesse to do, *arise therefore and be doing, and the Lord be with thee* sayes he, *1 Chron. 22. 16.* So I may say to you, *arise and be doing; up, set about it, use no excuses, humble your selves before God, see your misery and bewaile it, and the Lord be with you.*

Note.

BUt may be you will say, this Doctrine is *Pelagianisme*, or *Arminianisme*, at least. Nay then, let me tell you tis *Arminianisme* to hold the contrary. *You make your wills to be your owne, and free for to will, that say your will is to repent, but you cannot.* And if God should give you a *posse*, yee professe your selves to be of the *Pelagian* beriese, if God should give you a power, you would adde the will. To passe over this and so to go on.

1 Use For instruction

Thou canst never be humbled unless thou believe this truth.

Except the beliete of this truth do sinke in to thy heart, thou canst never soundly be humbled; if thou shouldst say *Lord I would faine have repented all this while, but I could not*, thou never soundly wert humbled; *a man is never humbled as long as hee excuses himselfe*; thou sayest *I would be holier, I would pray better, and I would reform more, but I cannot*; this is to fall to excuses, and *not to be humbled*; For,

1. Excuse.

First, thou excusest thy selfe for all transgressions besides originall. A man must be humbled for his actuall finnes as well as his originall, and count himselfe inexcusable for one as well as tother. But thou pitchest all thy humiliation

tion upon thy *Apostasy in Adam*, if now thou pleadest *I cannot*. Lord, I confesse I was conceived in sinne, but now I cannot doe with all; I cannot doe otherwise though I would never so faine. I cannot but drinke now and then and be drunken, I cannot but rap out an Oath now and then in my haste, &c. I confesse I brought this *cannot* upon mee in the loynes of Adam; but upon the supposall of that dost thou bid me give over my sinnes? *I cannot; this is not to be humbled, but to fall to excuses.* Its true, actuall corruption which naturally flowes from original requires that one and selfe same humiliation that originall does. But otherwise thou must be humbled with a new humiliation for thine actuall transgressions, or else thou art not humbled but pleadst excuses. *David humbles himselfe* for both, with one humiliation for the one, *Psal. 51.5.* which another for the other, *vers. 3.* But as long as thou pleadst on this fashion, thou excuseth thy selfe for thy actuall sinnes, and never art humbled.

Nay secondly, thou excuseth thy selfe for thy 2. *Excuse.* originall sinne too. Lord, *I would be without sinne, but I cannot*, if I could I would; belike then if it had beene thy case as it was *Adams* thou wouldst not have eaten of the forbidden fruit. And therefore it was his fault and not thine, thou wouldst not have sinned if thou couldst have otherwise chused. And therefore thou excuseth thy selfe for that too; for thou sayst thou wouldst not have sinned if thou hadst beene as hee, he sinned when he might have otherwise

otherwise thused; but thou wouldst not have done so. Thus thou excusest thy selfe for thine originall sinne too; *And therefore thou canst not be humbled as long as thou pleadst thus;* the truth is thou didst willingly sinne as well as *Adam*. God made man upright, but they have sought out many inventions. Eccl. 7. 29. hee speaketh of *Adam* being upright; God made *Adam* upright; hee does not say but *man* hath found out many inventions, as though it were his fault alone that was created upright. No, God made man upright but they, marke, hee casts the blame upon every man as well as *Adam*. But they have sought out many inventions. Thus we must be humbled for our originall corruptions; but thou canst not be humbled as long as thou pleadst on this manner; no thou excusest thy selfe, and therefore thou wert never yet humbled.

Note

- 3 Excuse. Nay thirdly, thou excusest thy selfe for every sinne, thou makest all thy sinnes to be nothing but infirmities, as though *Pauls* case were thine; the good which I would do, that do I not, and the evil which I would not do, that do I. I would be godlier then I am, but I cannot; and therefore thou makest all thy sinnes to be infirmities. What is a sinne of infirmity
- Sinne of Infirmity. but a sinne he will protesteth against? thou sayest that thy will protesteth against every of thy sinnes, thou wouldst leave them, but thou canst not. See then how far thou art from sound humiliation; thy presumptuous sinnes are all nothing with thee, thy stubbornesse nothing, and thy wilfulness nothing

the grossest selfe-murder.

thing, no all thy sinnes are infirmities. Nay thou makest thy sinnes to be purely and only infirmities, *invincible infirmities*; invincible infirmities are the most excusable of all. Now when thou sayest thou stickest at a *Commandment*, thou makest thy sinnes not onely infirmities, but also invincible infirmities; such as thou canst not possibly avoide, thou wouldst faine avide them but thou canst not; and therefore if thou goest this way to work thou canst never be humbled.

Nay fourthly, *Thou commendest thy selfe more then God*; nay if ever God should inable thee and give thee power to be a new creature, thou makest thy selfe more beholding to thy selfe then to God. The will is more then the power; the will to believe and repent and convert, is more then the power; *Actus secundus est nobilior actu primo*. To be able to believe and to be able to repent and become a new Creature, these are but first acts. If God would helpe thee to these, thou sayst thou wouldst adde tother. Thou wouldst believe and thou wouldst convert, and thou wouldst be a new creature; If God would give thee the power, thou wouldst adde the act. And therefore thou commendest thy selfe more then God; for in morall powers which have a further reference unto act, the act is more noble then the power. The truth is, the will is better then the power of doing; and both is of God, and so the Apostle does shew it. Its Gods that worketh in you, speaking of the Saints, *It is God that worketh in you both the will and the deed*,

Note.

deed, Phil. 1. 13. marke, the will and the deed. First the will and then power to bring it into deed; the will is the primary blessing of God. And this is the reason why a child of Gods estate is now better under Christ, then it was before in innocency, for then hee had onely power if hee would; and now both the will and the deede. I say this is the truth, the will is more then the power; and therefore thou wert never humbled in thy life, that pleadst, O I would if I could; thou makest thy selfe more beholding to self then to God, if God should ever convert thee; and therefore thou art not yet capable of conversion; why? thou art not yet humbled, but standst at proud termes with the Lord.

5. Excuse.

*Apud Cas-
sanderum,
Domine duc
me quo non
volō.*

Nay fifthly, thou canst not so much as pray to God for a will, thou art so proud, that thou art conceited thou hast that already. I have as good a will to be good as any body else, but I cannot possibly do as I would; So that all thy prayers to God are a mockery. The godly humble soule prayes as the ancient Church used to pray; Lord give mee a will to be good which my will is set against. But thou canst not pray so, thou art a richer begger then so; for thou had a good will already thou thinkest, A man cannot pray for a thing the lack whereof hee is not sensible thereof; if any man lack wisdom, let him aske it of God, James 1. 5. Hee cannot pray for a thing if hee do not thinke that hee lacks it; Nor thou for a will, for thou dost not thinke that thou lackst it. Nay if God should convert thee thou canst not give him thanks for converting thee; for thy

thy will needed none; may be thou wilt pray for *possibilitie* till thou hast them, and give him thanks for *possibilitie* when thou hast them, but thou canst not pray for a *will*, for thou thinkest thou hast it; nor give him thanks for thy will, for that is thine owne. So that thou art *Devilishly proud*; never humbled since thou wert borne. Nay thou art so proud that all thy Prayers are but mockeries, and thy giving of thanks is a mockery. How canst thou look that God should convert thee, when as thy proud heart tells God before hand, thou wouldst not thanke him if hee should.

Nay sixthly, thou castest all the blame upon God; for its even just as if thou shouldst say, I cannot helpe it if God be not pleased to inable mee, how can I helpe it? my will is as good as anothers, such and such are so forward and so Heavenly, God gives them the power; but my will God knowes is as good as theirs, I would faine do as well as the best, bus I Cannot; O if God would inable mee, I would. O beloved take deede of these conceits, for yee cast all the blame upon God; whereas the blame is in your selves, yee would not be inabled. I say yee cast all the blame upon God.

Carnall men excuse themselves, and cast the blame upon God.

First, because yee cast the blame upon nature, its my nature, and I cannot; I would, but its my nature and I cannot. Thou layest the blame upon thy nature, and therefore thou castest the blame upon God for not helping thee to a better nature; it is God that justly determines mens natures. Ones nature is more cholericke

lerick, anothers more fearfull, anothers more lazy, anothers more lustfull. Dost thou lay the blame upon nature, my nature is more subject to choler, and wrath? Alas, thou layest blame upon God. For its hee that disposeth of mens natures; and therefore, thou takest part with those wretches that said, *why hast thou made mee thus?* Rom. 9. 20. thou layest the blame upon God, I would not do thus, but onely tis my nature, and I cannot helpe it. No. And wilt thou lay the blame upon God? No, no; this is thy nature and thou art contented with this nature.

2 *Demon.*

Secondly, *Thou dost cast the blame upon temptations*, it is my hard hap to fall upon temptations. I was tempted or I would not have done it; this is to cast the blame upon God too, *for it is his providence to order temptations*. Such and such temptations for one man, such and such for another, such now and such then. Its the providence of God that disposeth which and which temptations every man shall have. One shall have temptations to Pride, another temptations to Wrath, another to Revenge, another to Covetousnesse. Its true; *God tempteth no man, but hee ordaineth the temptations of men.* Let no man say hee is tempted of God, for *God tempteth no man.* No, every man is tempted to sinne by his owne lusts. Thus thou wouldst say if thou wert humbled; but thou layest the blame upon God; it was long of temptations that I did it. This is as if thou shouldst say 'twas long of God, that

the grossest self-murder.

21

that I did it, because 'twas Gods providence
that suffered these temptations to be layd for
thee.

Thirdly, because thou layest the blame upon ³ Demon.
the times, the times are very bad. I would not
goe in this fashion, but onely that the times
require it. I would be more given to fasting
and repeating the Word, &c. I would wil-
lingly be more forward then I am, but the
times are very bad; This is to lay the blame upon
God too, for God setteth every mans time. If I
had beene in Christs time, or Pauls time, or
Queene Elizabeths time, I would have done
thus and thus. Thou layest the blame upon
God, for God setteth every mans time; When
God from eternity made his common place-
Booke of all the whole World, hee appointed
such and such to live first, such next, and such
last; Such and such to live here, and such
there; Such at Rochford, and such at London; so
sayes the Apostle, hee hath made of one blood all
Nations of men, to dwell on all the face of the
Earth; and hath determined the times before ap-
pointed, and the bounds of their habitations, Acts
17. 26. marke, hee hath appointed the times.
and the places. The times when they shall
live, and the places where. God setteth mens
times; and therefore thou which layest the
blame upon the times, layest the blame upon
God.

Fourthly, because thou layest the blame up- ⁴ Demon.
on this Commandement, if it were any Com-
mandement but this, I would do it; But this I
cannot do; if it were any other injury but
this,

this, any disgrace but this, I could willingly put it up, but I cannot put up this ; if it were any duty but this ; I would doe any thing but this , but to roote out all disorders out of my house alas I cannot doe this, I cannot live, as good keepe no Inne at all, as not suffer men to call for what they would, I cannot doe this ; *this is to cast the blame upon God too* , that he should make such a **Commandment** as this, he should have done well to have made *another Law* , and penned *another Gospel* , and then I would have kept it : thou layest the blame upon God, for it is God that made all these commandments, these are the commandments of the Lord, *Deut. 6. 1. The Lord made all the commandments*, and this too, and therefore if thou layest the blame upon this , thou layest the blame upon God.

- § *Demon.* Fifthly, because thou layest the *blame upon ill fortune and bad lucke*, it was my ill fortune to marry a shrew, and I cannot but fret and lie out of doores. Alas, marriages are made in heaven, and God had decreed them; thus thou layest the blame upon God, twas my ill fortune to miscarry, to light upon such a companion, to be so overtaken as I was, I would willingly have had it to have been otherwise, but I had not the lucke of it, and it fell out very unluckily ; thus thou committest two evils, *thou playest the Atheist in speaking of fortune* , like them in the Prophet that prepared a *table for fortune* as the word signifies, *Esay. 65. 11.* I say thou committest two evils, one in calling it fortune, the other, thou layest the blame upon God,

Note.

God, for that which thou profoundly callest fortune and lucke, it's *ἡ τύχη καὶ ἡ ἀνάγκη* sayes Aristotle, *the very Heathen is able to tell it is God*, and the Scripture puts it for *Gods providence*; and therefore when thou layest the blame upon ill fortune, thou layest the blame upon God, so that hence yee may see, that thou canst never be humbled as long as thou pleadest on this wise before God. I would very willingly, but I cannot: I say thou canst never be humbled, because this is to lay the blame upon God. *Indeed a child of God, that of unwilling is made willing, he may plead a cannot before Christ without laying the blame upon God.* Lord, I can't humble my proud heart, nor crucifie this bewitching lust of mine, Lord I am not able to do it, I beseech thee to helpe me. I say a child of God that is sincerely willing to do it, may plead a cannot before Christ; nay Christ his promise can nowhere be applied, but where the soule can truly plead a cannot. He giveth power to the faint, to him that hath no might I will increase strength, *Isay. 40. 29.* when the soule lies tugging and pulling at his heart and cannot pull it up, striving and endeavouring and using all holy meanes and cannot, its even faint with pulling and tugging at that which it cannot. As ye know twil make any man faint to be tugging at a milstone, which he cannot pull up. When the soul lies thus at a cannot, I will give power saies Christ, though it have no strength, I will inable it: *a child of God that is willing may pleade a cannot, without laying the blame upon God, but then*

That which men call fortune, is Gods providence.

then he *humbles* his soule for all his former will
not, nay for his too too many will nota for the
present. But thou canst never be humbled while
thou livest, if thou pleadst thus a cannot, be-
cause thou layest the blame upon God.

6 Demons.

Nay sixthly, thou canst not be humbled be-
cause thou dost not onely lay the blame upon
God for thy finnes, *but thou findest fault with*
all gods proceedings; it is as if thou shouldst
say, *why does he bid me repent, when he knowes I*
cannot? why does he yet complaine? Rom. 9.
19. he knowes that I cannot, why does he
wooe me to do that which I cannot? or pro-
mise me blessings if I doe, when he knowes that
I cannot? why does he helpe me to more and
more knowledge? he does but hurt me with
knowledge, and make my finnes to be worse,
which I cannot forsake. My finnes are now
against knowledge, and Ministers tell me that
is worse; this is all that I get by your prea-
ching; nay thou findest fault with all Gods
corrections: why does he punish me for not
doing of that which I cannot? thus thou art
far from being humbled; the truth is, thou
mightest get a great deale by knowledge, by
exhortations, and reproofes and corrections,
but thou wilt not: is it not easier to leave a
sinne when thou knowest it, then when thou
art ignorant of it? to be moved when thou
art exhorted, then when thou art not admo-
nished at all? to forsake a sinfull course when
once God hath imbittered it to thy flesh by
corrections, then when it was sweet? is it not
easier to give over drunkenness, when thy ex-
celle

cess is bitter to thy stomacke, then when it
 it was pleasant? so it is with every other sin,
 thou mightst get a great deale of God by every
 one of Gods dealings, but thou wilt not. *Why
 should you be stricken any more? yee will revolt
 more and more,* Esay. 1. 5. Ye will saies God,
 this is Gods language he finds fault with thy
 will, but thou findest fault with his will; why
 does he smite me more and more, I cannot but
 revolt? I cannot doe as he would have mees;
 may be thy lusts are more mannerly then to
 say thus; but this secret grumbling is in thee,
 if thou sayest that thou stickest at a cannot,
 and therefore thou canst not be humbled.

In the second place, if it be thus, the reason
 why thou dost not amend, is not because thou
 canst not, but because thou wilt not.

a Vse.
 Which
 discovers
 the hearts
 deceitful-
 nesse.

See here then the deceit of thy heart.

If God would give me grace, I would wil-
 lingly doe any thing; this is nothing but the
 deceitfulnesse of thy heart, *which is deceitfull a-
 bove all things.* For thy heart does but here lye *Ict. 17.9.*
unto God; I would very faine, if God would
 enable me; thou lyest; God knowes it is not so:
 like the willfull Jewes, they would be Gods
 people, they would stay themselves upon God;
 God tels them in effect they lyed, *I knew thou
 wert obstinate, and thy neck is an iron sinew, and
 thy brow brass,* Isay. 48. 4. wouldst thou be-
 lieve in me? no, no, I know thou art obstinate
 and wilt not; so God knowes thou art obsti-
 nate. I cannot see this is a sinne to say faith
 and

and troth, I cannot see tis a sinne not to pray daily in my family, not to repeate the sermon every Sabbath : If I could see it were a sinne I would mend it ; no, no, thou lyeest to God, thou art obstinate and *thou wouldest not haue it a sinne*, and thou wilt not beleive it, and if thou didst know it to be one, thou wouldest not reforme it.

Secondly, hereby thou *dodgest with God, and thou temptest the Lord*. If God would give me grace I would doe it; this is nothing but dallying and trifling with the Lord; for why dost thou not set about it and *try every day what thou canst doe* ? If God would but quicken me and perswade me, and compell me, and inable me, I would doe it. Alas thou dodgest with God as the people in the Gospel, if he will *come downe from the crosse we will beleive in him*, Mat. 27. 42. they had no will to beleive in him, this was nothing but dodging : *Christ had done enough for them to make them beleive*, if they had any such will, and this was nothing but a pretence of their deceitfull heart.

Thirdly, hereby thou *shufflest of the word*, when thou hast heard it, God give me grace to do so as he hath taught me this day, alas I cannot my selfe, God give me grace, and so shufflest it off, and think'it no more of it : like (those you call) *godfathers* in some places, as soon as ever they are charged at the Font to looke to the child, and see him brought up in religion, they presently goe and put off the charge on the Father, I pray you take the charge upon you : so thou *layest the charge at Gods doore*,

the grossest Selfe-murder.

doore, when God gives thee any duty in charge, thou layest it at his doore, as though it stuck there, and there thou lettest it lie, not forcing about it to doe it; God give me grace, *repentance is his gift*, and if he doe not give it, I cannot repent, I would but I cannot, if he do not give it: the speech is very good and becomes a godly soule that makes conscience of the meanes to say it, but this is thy shuffling to lay it at Gods doore, as though it stuck there; God tels thee plainly it does not sticke at him, he would *have all to come unto repentance*, 2. Pet. 3.9. but thou wilt not come, and this is the deceit of thy heart to shuffle it from thee.

In the third place, is it so, that the reason *3 Use.* why thou dost not amend, is not because thou canst not, but onely because thou wilt not?

Ob then my Brethren learn to be humbled.

This point calls for *great humiliation.*

First, here lies especially the *pride of the* *3 Use.*
bear, not in *mens cannots*, but their *will nots*; Engage to
when a soule does whatsoever it can, reformes *humilia-*
as much as it can, uses as many meanes as it
can, and as often as it can, this is not a *proud*
heart: but a *proud heart* is that especially which
stickest at *will not*. If ye will not heare, *my*
soule shall weepe in secret places for your pride,
Jer. 13. 17. Marke, for your *pride*, if you *will*
not, he does not say if you cannot, my soule
shall weepe for your *pride*, if ye stick at a *can-*
not,

not, but if yte stick at a will not; *do not thinke this point does lift up mans wills*; no, this point does as much beat at the humbling of the will, as any point under heaven; for here lies all the *pride of the will*, and therefore here yett must be humbled.

Secondly, here lies especially the *hardning of the heart*: when a man stickes at a cannot, he does not more and more harden his heart, but onely stickes at the same hardnesse he had. Beloved, *thou dost then harden thy heart when thou wilt not obey*, and therefore here's most need of thy humbling, to be *humbl'd for thy will nots*; its said of Pharaoh he *hardned his heart*, Exod. 9. 34. what followes? *He would not let the children of Israel goe*: thy will nots these are they that harden thy heart; dost thou complaine of the hardnesse of thy heart? O goe and humble thy soule for thy will nots, these are the hardners of thy heart, nay let me tell thee, thou hast no *hardnesse of heart*, no more then an *infant* or a babe, but onely *that which thy will nots have made thee*, and therefore thou hast great reason to be humbled for thy will nots.

Thirdly, here lies especially the *stubbornnesse of the heart*; when a child that is commanded by his Parent to obey stickes at a cannot, he obeyes as farre as he can, but onely he stickes at a cannot, he is not *stubborne*; *stubbornnesse is when one stickes at a will not*; if a man have a *stubborne soule* which will not obey the voice of his Father, Deut. 21. 18. so here lies especially the

the stubbornesse of thy heart, and therefore here's most humiliation required.

Fourthly, here lies the greatest *despising* of the Commandments of God; authority is never so much despised as when men will not submit to it: a father's despised when a sonne will not heare him; and a master's despised when his servant will not do as he bids him; nay a commandment cannot be despised but by wil nots, it may be omitted, and not obeyed by cannots, but it cannot be despised but by will nots; if yee shall despise my statutes, so that ye will not do all my commandments, &c. Levit. 26. 15. O what infinite reason hast thou to be humbled, that despisest the Lord? He cannot endure that men should despise him; he can put up any other wrong rather than this, that men should despise him: but to be sleighted and despised he will not, cannot endure it. For three transgressions of Judah, and for foure I will not turne away the punishment thereof, because they have despised the law of the Lord, Amos. 2. 4. he will not turne away the punishment of this sinne, when men do despise him; what infinite need then hast thou to be humbled under thy will not, thou despisest the commandment.

Heres a word to you that are godly; O what mercy hath the Lord shewed to you, and how ought you to be thankfull! never was there such mercy as this, to shew mercy to the wilfull. O woefull soule, be his misery never so great, hee's not the fit object of mercy; for though misery be meries object, yet joynd with wilfulness

4 Use.
To quicken
the thank-
fulness of
the godly.

Notes

it's not to be pitied : you have been as wilfull as any, all cut out of the same rocke; the Lord hath not onely helpt you to *mercy and grace*, but also to a will to *take it*. When Lot was unwilling to goe out of *Sodome*, the Lord tooke him by the arme, and carried him perforce; now now see how the Text expressees it : the Angels tooke hold of his hand, the Lord being mercifull unto him, and they brought him forth, Gen. 19 16. As if he should say, would you faine stay? you shall not; would you stand lingering to be consumed with fire and brimstone? you shall not : *the Lord was mercifull to him whether he would or no*. So you had no mercy on your selves, but the Lord had; yee were wilfull against mercie, and the Lord fastned mercy on you, whether you would or no; he commanded his loving kindnesse, Psalm. 42. 8. goe mercy and seize on them, goe loving kindnesse, and make them take yee; not as though God converted you against your wills : for when he converted you, your unwillingnesse was taken away; but he made you of *unwilling, willing*. Oh the infinite mercy of God, and the infinite cause you have to be thankful.

5 Use. In the fifth place, to you that stand out in
 A seasonable Item to all rebellious spirits your wilfullnesse still; is it so that yee sticke at a will not? then be exhorted to be much in abasing your selves before the Lord : your stoutnesse is intolerable, that you dare set up the briars and thornes against God in battle; down with them and be wise: you harden your own

own hearts, and disable your selves more and more for repenting of it; ye despise the Lords name, by the stubbornnesse of your froward will, you can never be saved except your wils stoop : before *Christ will meddle with a soule, bee'l first aske, art thou willing?* as he ask'd the blind man, *what wilt thou that I doe unto thee?* Lord saies he that I may receive my sight, *Luk. 18. 41.* So the first question he puts to thee is, what wilt thou? Lord that I may be humble, converted, purged : if thou beest willfull, though he never take thee in hand, but leave thee to thy selfe, he will be justified in thine eternall confusion. *Psal. 81. 11.*

First, Is it *not enough that thou hast willingly fallen in Adam, but thou must willingly stand out againe?* God now calls thee to meanes of grace, thou hast stood out once allready, and wilt thou be wilfull to stand out againe? as *Israel*, though in a mistake, said to their brethren, *is the iniquity of Peor too little for us; from the which we are not cleansed to this day? but that yee must turne away this day too?* *Iosh. 22. 17.* So may I say, is your willing apostacy in *Adam* too little for you, from the which yee are not cleansed to this day? but yee must willingly stand out against *Christ* too?

Secondly, consider *the very Saints of God that have not halfe so many wil nots as you, that sticke more truly at a cannot; I would doe the good but I cannot.* I say the very Saints of God they labour to humble themselves every day:

day: *O wretched man that I am* *saies Paul*, Rom. 7.24. does Paul cry out, *Oh wretched man that I am?* he was a *Saint of God*, and *heire of heaven*, and *sure of blisse*; does he cry out of himselfe, that he was wretched? oh what infinite need then hast thou to be humbled! Thou art yet a child of hell, an heire of damnation, wilfull in thy sinnes to this houre, *Oh wretched man that I am!*

Thirdly, consider the more *shamefull ones sinne is*, the more reason to be humbled; thy sinne is most shamefull; for thou corruptest thy selfe, they have corrupted themselves, Deut. 32. 5. so thou corruptest thy selfe, thy will corrupteth it selfe.

Nay fourthly, consider *ther's no greater shame then to make away ones selfe*; thou destroyest thy selfe; *Oh Israel thou hast destroy'd thy selfe.*

Hos. 13. 9. More credit to be stab'd by the high way, nay more credit to be hanged on a *Patibulum* as a *Malafactor*, then to murder ones selfe. Put him into a hole, drive a stake through his body, set a Monument of shame on him. (I do not know whether it be so among you, but) it is so in some places, when a man murders himselfe. So thou dost murder thy selfe, nay more thy best selfe; *thou makest away thy soule.*

Wilfull disobedience
is soule-murder.

1 Sam. 12.

13.

Be vext then with thy wicked will, what a madde man am I? I will have this lust, and I will have that passion, like the people, *wee will have a King over us*; no sayes Samuel, the Lord your God, is your King; nay but *wee will have a King*. So thou art wilfull, and thou wilt

wilt do thus : Oh do not do it, the Lord hath forbidden thee ? Nay but I will do it. Thus thou art wilfull, and thou wilt to Hell ; vex thine owne heart with this. When a wilfull Malefactor, comes afterwards to know that if hee had not beene wilfull the judge would have saved him, Oh how will it vex him ! hee could even rend his owne haire and teare his owne flesh, what a madde man was I ! I forsooke mine owne Clergy, so thou forsake thine owne Clergy, for thy owne mercy ; they that observe lying vanities forsake their owne mercy, Jonah 2. 8. vex thine owne heart with it, say I have forsaken mine owne mercy.

Fifthly, consider if you would but vex your owne soules with this serious consideration, it would make you kick your lust under foote, and cry out upon them, out upon you, get yee hence, as they cryed out upon their Idols, Esay 30. 22. get yee hence, yet yee hence ; here is no entertainment for you from henceforth. I forsake mine owne mercy as long as I keepe you.

*Having shewed you that except your beliafe of
this point be rooted in your hearts, yee
can never be humbled ;*

First, because hereby you excuse your selves from all your transgressions besides original.

Nay secondly, yee excuse your selves for your originall sin too.

Nay thirdly, you make all your sinnes to be nothing but infirmities, invincible infirmities.

Nay fourthly, you commend your selves more then God.

Nay fifthly, you block up the way to the throne of grace.

Nay sixthly, you cast all the blame upon God.

First, because you lay the blame upon nature.

Secondly, because you cast the blame on temptations.

Thirdly, because you lay the blame on the times.

Fourthly, because you lay the blame upon the Commandements.

Nay seventhly, you finde fault with all the dealings of God.

Oh take heed then of these base pleas and pretences; for

That I may interpose foure or five particulars unnamed.

First, this same pleading is the cause why you are lazy and idle in the use of the meanes; namely because yee suffer your hearts to plead, *Oh wee cannot do thus.* We cannot beat downe this evill; why did the unjust Steward refuse honest labour to worke for his living. *I cannot digge sayes hee*, Luke 16. 3. therefore hee refused to labour; so this is the cause why yee pray

pray no more, and reforme no more,&c. Yee let your hearts thus to pleade, I cannot do it ; This is the reason why yee are backward to labour ; how know yee what may be done if yee would buckle to labour ? but alas, *I cannot do it* say you ; and therefore yee are dead and dull and sluggish to every good Ordinance. Shake off these *lazy hearted pleas*, otherwise yee'll never buckle to labour.

Secondly, this same *pleading brings up an ill report upon piety and godlinesse* ; generally men thinke religion is so irksome, and holinesse is impossible. Wee cannot be Saints, and wee are not able to be so holy ; these pleas bring an evill report on Religion. Like the *spies* that brought an evill report upon *Canaan*. Num. 13.23. What sayes the Text in the verse going before ? we be not able to get it, say they, verse 31. this made the rest of the people *thinke hardly of their going into Canaan* ; they generally thought it was to very little end. Oh they were not able to winne it ; so yee bring an evill report upon the *Heavenly Canaan*, the flesh is too strong, the divell too strong, temptations too strong, and its impossible to grapple with them all, wee are not able to get mastery. I say this brings up an evill report on Religion, yee discourage one another. I cannot get quickning, and I cannot deny my selfe. Yee bring up an evill report upon these duties, and yee are guilty of the evill report that goes up and down.

Thirdly, this same *pleading is a murmuring against*

against God. q.d. why does God give mee such Commandements, that I cannot observe? Why does he charge mee to root out a lust that I cannot root out? this is to murmur against God. Like those murmuring Disciples in the Gospell, when they were told they must feed upon Christ, and as the body feeds upon meate, so your soules must feede upon Christ; this is a hard saying, who can heare it say they? Christ commended this speech to be murmuring, Joh. 6. 60. 61. Wee cannot do this, and this is so hard we are not able to do it. The Text sayes it was murmuring, when Jesus knew in himself that his Disciples murmured at it; that pleading of a cannot was a murmuring. So when thou grumblest on this manner I cannot walk thus; I cannot believe thus, &c. this is to murmur against God, nay this will bring thee to Apostacy at last, if thou suffer thy heart to plead thus. May be now thou art a forward professor, yet beest thou never so forward, and favourest any lust, and I cannot give it over, I cannot root it out, &c. I say this will breake thy neck at the last, if thou dost not looke to it. So it was with those forenamed Disciples, they were very forward Professors, for they were the Disciples of Christ sayes the Text; yet those Disciples, they went away back and walked no more with Christ, vers. 66. their pleading of their cannots, drove them to Apostacy; they went away back. So thou wilt goe away back, and fall into Apostacy if thou suffer thy heart to stand pleading of cannots in this manner.

Fourthly,

Fourthly, this is the *samfist* excuse of all excusers, many sinners excuse their own selves, but there is more *mannerlinesse* in all their excuses; I pray thee have mee excused sayes one. I have bought five yoke of Oxen, and I pray thee have mee excused; sayes the other, I have bought a purchase, I pray thee have mee excused. These though wretched excusers and turned out from all mercy, yet they were somewhat more *mannerly*; but I cannot come, sayest thou; I have married a Wife, and I cannot come, Luke 14.20. this is a most sawcy excuse, thou tellest Christ in plaine termes, I cannot come, *q.d.* yee may even save your labour to invite, for this is the short and long, as we say, I cannot come. This I put in only by the by.

I shewed you some of the deceits of the heart in pleading these cannots.

First, How it *lies unto God.*

Secondly, how it *dallies with God.*

Thirdly, how *hereby it puts off the word.*

And then I shewed you the strong reason we have to be humbled under these will-nots.

First, because heere cheifly *lies the pride of the heart, not in mens Cannots, but in their will-nots,* Jer. 13. 17.

Secondly, here lies *cheifly the hardning of the heart,* Ex. 9. 34. 35.

Thirdly, here lies *cheifly the stubbornnesse of the heart,* Deut. 21. 18.

Fourthly, here lies *chiefly the greatest despising*

sing of the Commandements of God, Levit
26. 15.

Fifthly, now to go on, here lies the reason why Divines say that the conversion of a sinner is a harder worke then the Creation of Heaven and Earth; for thus they do reason. When God created Heaven and Earth, hee had nothing to resist him; as hee had nothing to helpe him, (he made all of nothing) so he had nothing to resist him. There was but *one difficulty* in the creation of Heaven and Earth; but in the conversion of a sinner there be *two difficulties*.

First, here is the same difficulty that was in creation, for God makes a Convert of nothing; he had nothing to helpe him, not one thought, not one desire, not one good inclination, and therefore the Scripture calles it a *new creation*; whosoever is in Christ is a *new creature*, 2 Cor 5. 17. that is, is created anew. And therefore, there was nothing præxistent, *no not one thought, all the thoughts of men are onely evill, and that continually.* So there is the same difficulty, that was in the Creation of Heaven and Earth; and then

Secondly, there is another difficulty more then there was in the Creation; for as there was nothing præxistent to helpe, so there was nothing to resist. But here is something to resist, *the will it resisteth*; now the *Cannot* does not resist. No, the bestowing of the new powers is no more then another Creation. But the changing of the will is more then another Creation; for the will

Note.

will it resisteth, yea and it sets all the soule a resisting. Carnall reason resisteth, carnall desires they resist, all the soule it resisteth; and the greatest resistance of all is the resistance of the will; for the will is the utmost strength of the soule. And therefore here lies the infinite difficulty of the conversion of a sinner, namely in the turning of the will; it requireth more power, then was required to the creation of Heaven and Earth. God puts himselfe forth more when hee converteth a sinner, then when hee created a World; and therefore the Scripture calles the day of *conversion of mens wills, the day of his power*. Thy people shall be *willing in the day of thy power*, Psal. 110 3. In the day of thy power; marke; its called a day of Gods power, when hee converteth a people to be willing. Why? because the will did resist him; *say God had his owne selfe to resist him, anger steps in his way to resist him*. Convert him not Lord, his wilfulnesse hath anger'd thee; *Justice* stepped in to resist him, save him not Lord, his sinnes have dishonoured thee. Nay, he had his mercy to resist him; *mercy* steps in, Lord hee hath abused mee, save him not. Indeed had a sinner yeilded as soone as hee sinned, mercy would not resist him; but mercy had been dealing with him, and hee abused all mercy. And therefore hee had mercy to resist, nay and *wisdom* one would thinke to resist too, *what a wilfull foole? pitty him not Lord*. There is no reason hee should be pitied, if hee will
perish

Note.

perish let him perish. *I say in the conversion of a sinner, as there was nothing to assist him, so there was all to resist.* The will does resist him, nay God had himselfe as I may so speake to resist him; yea, and mercy to resist him; it was not so in the Creation of Heaven and Earth. *The creature had never provoked God not to create it; but the sinner hath provoked God never to convert him,* so that now God must have power over himselfe if hee meane to convert him. Oh then what infinite reason hast thou to be humbled; thou resistest God, as Stephen told the Jewes, *you have alwayes resisted the Holy Ghost,* Acts 7. 51. so thou hast resisted Gods spirit, yea, thy will does resist him, and that is the strongest thing to resist in the World. His word comes to convert thee, and thou dost resist his motions, his mercies, his corrections, his ordinances and all holy meanes to convert thee, thou dost resist them; nay his spirit contendeth within thee, and thou dost resist him.

I gave you five things to consider, *what it is to sticke at your wil nots.* I beseech you consider yet further,

First, *If you will not, Gods Ministers have discharged their duties, and have left your blood on your owne heads;* they can goe no further if you will not: the Groome can but carry the Steed unto watering as we say, if he will not drinke he cannot helpe it; so they can't helpe it, your blood lies upon your owne heads, they have discharged their duties.

When

When *Abrahams ſervant objected*, and how if the woman will not? Abraham he answers, if the woman will not be willing, *then thou ſhalt be cleare from my oath. Gen. 24. 8.* So Lord, how if they will not? may we ſay, nay if they will not, let them chuſe, thou art cleare; the Lord hath ſworne us to preach, and teach, and exhort, and reprove, and invite you to grace; but if we doe ſo, and you will not, we can't helpe it, *your blood is on your owne heads*; wee have diſcharged our oath and our duty, we would be glad that you would; but if now you will not, we have diſcharged our duties. Nay,

Secondly, if you will not, the Goffel bath delivered its errand, yee are guilty of *your owne everlaſting perdition*; the Goſpel hath delivered its meſſage, and this is the meſſage, *Whoſoever will, let him take of the water of life freely, Revelat. 22. 17.* This meſſage hath been delivered to you often; *its the laſt exhortation in the whole Bible*: like one in the Note. evening of the market, he is even about to take downe his ſtanding; I have told you my loweſt price, if you will have it, take it; if not, chuſe, I muſt be gone. So this is the *end of Gods booke*; as if he ſhould ſay, I am even a cloſing up my booke, ſpeake quickly, if yee *will, come, and welcome*; but if not, I am gone. If yet you will not, you will not ſubmit; nay but you will have your laſts, and your ſtomackes will not come downe, you will not ſtirre a jot beyond your painted civility and for-

formality; you will not be more conscionable then you have been, nor frequent holy duties more then you have done : nor get more holinesse then you have done, *then if Will will have will, Will must winne woe*; the Gospel hath delivered its message.

Nay,

Thirdly, if you will not; *the blood of Jesus Christ hath done that it came for* : it came to tender you mercy upon very easie termes; to offer you grace and pardon, and salvation and Heaven, and all upon very free cost. If you had rather that sinne should be your master, then that Christ should be your master; if you will not hearken and obey, I say the blood of Christ hath done that which it came for; and your soules shall know yee shall be worse offered : you have knowledge of the truth, Christ hath offered you very faire, and you cannot but know it, and yet you will not submit to it; assure your selves you shall be worse offered : for next to your wil nots, comes Christ leaving you desolate. As Christ told Jerusalem, *I would, but you would not*; what followes? Behold your house is left unto you desolate, *Mat. 23. 37. 38.* So Christ would, and you would not; he he hath given you gracious offers, but you will not: therefore you may look to be worse offered, your soules to be desolate. Nay,

Fourthly, *If you will not, yee murder your own soules*; when a man hath murdered himselfe, the Coroner comes and he does sit on him, and he enquires and he examines, and who hath

mur-

murthered this man? and when he findes that it was himselfe that did murther him, so he concludes, and that man is branded for murthering of himselfe; so you murther your owne soules. The *Jewes their soules were all muredred*; well, when the Coroner sate on them, he concluded they had muredred themselves: *O Israel thou hast destroyed thy selfe, Hof. 13.9.* So if the Coroner set on thee, its most certaine he shall finde thou hast muredred thine owne selfe; O what a company of you is there, your soules are quite muredred; one in one sinne, another in another, who hath muredred these men? *not God*; he was ready to helpe them: not the *Minister*, he did use all meanes to save them; he hath not been wanting to teach them and exhort them. No, your own selves have muredred your selves; *you would be carnall, and you would be proud, and you would not lie downe to the word*: when the Coroner sits on you, he must necessarily conclude, you have muredred your selves; your owne wils have condemned you.

You remember what exhortations we gave you. As ever you regard merey to humble your soules, we told you the *first question* Christ asks, is, *if yee be willing*, as he ask'd the blind man, *what wilt thou?* *Luke. 18. 41.* if thou beest not willing, hee'l never take thee in hand: *the subjects of the kingdome of grace must be willing.* Christ will never come into a soule, where his will may be affronted by another; *Heaven cannot beare two sunnes, nor one* *Celum non patitur duos soles.*

heart's two wills : if thy will be not crucified, and made agreeable to Christs, Christ cannot dwell in thy heart; there would be two contrary wills in one heart; and this cannot be: if Christ come, he will have these and these lusts turned away, which thou wouldest faine keepe; he will have this done and that done, and thou wilt not : *two contrary wills can never stand together.* No, if thy will be contrary to Christ, Christs Will, will be contrary to thine; if thy will be to do that which will offend him, his Will will be to do that which will vex thee; *If ye will walke contrary to me, I will also walke contrary to you,* *Levit. 26. 23. 24.* No, no, your wils they must bow, or Christ wil not take you in hand; *the wil is the general presupposition of all the whole gospel* : the summe of the whole Gospel is this, to deny a mans selfe and take up Christs crosse and so follow him; now see the wil is presupposed as ready; if any man wil come after me, let him deny himself, &c. *Luke. 9. 23.* ne're a commandment of the gospel, ne're a promise, ne're an one passage but presupposes the wil; Christ will not open his mouth except thy will be brought downe.

Note.

An awaking hint, *A few words to you that are the redeemed of Lord,* and so he make a conclusion of all. I pray God finite home this point into your hearts; for though your wils be tamed and subdued in regard of the wicked, you doe not stand out as they doe, nevertheless observe you this point : ther's *many a Canaanite*

quite that remains still in our bosoms, that we may thank our own mils for not rooting out. We do not put our selves forth so much as we might, nor labour in the Lord so seriously as we might, nor walk so close as we might; oh beloved these these same mils doe us all the mischief that ever is done us. For

Note.

First, *Wee never sinne against gospel but onely upon wil nots*; indeed we sinne against the law in every of our cannots, but we never sinne against the Gospel, but onely in our wil nots. The gospel requires nothing of a believer, but that which it gives him, and therefore we never sinne against the gospel, but onely in our wil nots: this is the voice of the gospel *it's his duty* if any man will, *Iohn. 7. 17.* Oh then let us stirre up our selves, shall we sinne against gospel? and sin against mercy?

Secondly, *We can never displease God but onely upon wil nots.* I speake onely upon Gods people; we can never staine our acceptance with God, but onely in our wil nots; though we cannot but sinne in our prayers, but sinne in our duties, but sin in every thing that we doe: yet this does not staine our acceptance with God, nor blemish it one whit, when God hath our wills: for if there be a willing minde, it is accepted according to that which a man hath, and not according to that which a man hath not, 2 Cor. 8. 12. But when God would have us mend this, and we will not; and reforme that and we will not; we let security and sloth breake in to our wills, here and here onely doe wee

desplease our good God, this is a maine thing to consider; is there but one thing wherein we may displease God, and shall we not take heed of that!

Thirdly, *Conscience can never condemne us but onely upon wil nots*; when a child of God sinnes, and he cannot otherwise choose, his conscience can never condemne him. A *child of Gods cannotts*, be they never so many, nay if they were millions more then they are, they never *binder sincerity*; sincerity is rooted onely in the will, it is *our wil not that is the breach of sincerity*, and therefore here onely the *conscience condemnes*; does our conscience reproach us in our wayes? let us thanke our *wil nots* for this; have we little peace? it is because o' *therebellion of our wil nots*. Ah, ah, this is an infinite evill, for it hinders our comforts, it hinders our boldnesse of accessse to the throne of Gods grace, it hinders our patience, and every good duty, this does us infinite hurt; it stabbes to the heart, and wounds our very soule, when our conscience affordeth little peace, O it hinders very grievously; all this is long of our *wil nots*, because wee will not be so carefull and so circumspect as we might.

Fourthly, *God can never be angry with us but onely upon wil nots*; its true as long as a man is not in Christ, all the score stands, and God is angry for all; but God is angry for nothing but *wil nots in his children*, as *Nehemiah saies of Gods people in Judah, they would*

not beare, therefore God gave them up into the hand of the people of the land, Nehem. 9. 30.

God is not angry with his people for cannots, but onely for their wil nots; it is for our wil-nots that God does not so goe out with our Ministers, nor so quicken his word to your hearts. It is for our wil nots that he threatens our land, and beginnes to abridge us of our spirituall food, and shewes ominous signes of his departing away from us, and are wee not even sicke unto death for these Will nots? We complaine

Note.

of our deadnesse, and what trow wee is the cause, but our wil nots? we complaine of our corruptions and of the leanenesse of our soules, and whom may we thanke, but our wil nots? we might grow more then we doe, what lets us, but our wil nots? What makes some of us goe downe the winde? as we say; but because we will not stand on our guards. These, these, brethren, these wil nots of ours, are the reason why God is provoked against us. O let us put forth our selves, and shake of these wil nots, least anger breake out, and there be no remedy; for ones crooked

servant to be stubborne, it is but his kinde : but for ones childe to be stubborne, this angers the father indeed.

FINIS.



ERRATA.

PAge 9. line 4. for yet read get, p. 44. l. 15. blot out then, p. 55. l. 18. for *charme*, r. *churne*, l. 19. for *charm*, r. *churner*, p. 61. l. 34. r. *will*, p. 63. l. 8. r. *hath*, p. 66. l. 1. for *thole from*, r. *from thole*, p. 68. l. 4. for *couse* r. *course*, p. 81. l. 16. for *minus* r. *minus*, p. 81. l. 12. for *fourthly* r. *thirdly*, p. 82. l. 24. for *way* r. *away*, p. 86. l. 8. for *upight* r. *upright*, p. 87. l. 9. for *avide* r. *avoids*, p. 88. l. 27. for *the lacke* r. *of the lacke*, l. 28. blot out thereof, p. 89. l. 23. for *deede* r. *heede*, p. 103. l. 22. for yet r. get.



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